

Zion's Herald

Wednesday, December 13, 1899



The Late Rev. Frederick Norman Upham

Epworth League Editor of ZION'S HERALD

SPECIAL OFFERS FOR NEW SUBSCRIBERS

IN order to increase the circulation of our paper, and at the same time make it possible for our ministers and others to add to their libraries, the publisher makes the following offers:—

I

To the minister of any Methodist Church of over 300 members, who will secure the largest number of bona-fide new subscribers for one year to ZION'S HERALD on or before Jan. 15, 1900, a special cash prize of \$25 will be given, provided that at least twenty new subscribers are secured.

II

To the minister of any Methodist Church of more than 150 members and less than 300, who will secure the largest number of bona-fide new subscribers for one year to ZION'S HERALD on or before Jan. 15, 1900, a special cash prize of \$20 will be given, provided that at least 15 new subscribers are secured.

III

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IV

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GEO. E. WHITAKER, Publisher.

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SOME IMPORTANT PRINCIPLES

[From the Christian Advocate.]

Cupidity exerts a subtle influence upon the judgment, making men willing to do what, if done by another, they would vigorously condemn. Official position imposes upon him who has it the duty of constant caution. Individual influence may honestly be bought and sold; thus the lawyer for pay places all his powers at the service of his client; yet even here an honest lawyer will not barter his conscience. But official influence can neither be bought nor sold without dishonor. A man who takes money for his vote in the legislature; a judge who receives money for his decision; a sheriff for his selection of jurors or for favors to prisoners; an editor under salary who takes pay from outsiders for his words in his paper or for his omissions; a representative of a society who takes pay for using the facilities afforded by his office to promote the pecuniary interest of another; the lender of trust funds who receives a commission from an outsider—these all are guilty of an official and, in the same act, of a moral wrong. In vain did Lord Bacon plead that the gift which caused his downfall did not influence his decision, and aver he would have decided the same way in any case.

It is essential that the powers of all bodies intrusted with the control of corporations, organizations, or churches should be defined. Provision for trial should be made in the law, so that no time may be lost when charges are duly filed. All investigations should be held as soon as possible; for protracted delay tends to unwholesome agitation, to the generation of malice and the ignition of surrounding combustibles. It opens the mouths of many who have cherished a secret dislike of those whose prosperity they envied, or a hatred of institutions which have not afforded them prominence. It creates hope in the breasts of aspirants for offices which may be vacated, and it puts courts as well as the accused on trial.

All terms in verdicts describing offences or derelictions of duty should be capable of but one meaning, and all reports to the public should be self-explanatory. If the testimony of the accuser is published, that of the accused should always be given; and if that of the accused be given, that of the accuser should not be omitted. No organization that legitimately deals only with official conduct should make primary investigation into the moral conduct, except when the same is involved in the competency of the officer to fulfill his functions. No court or committee having to do with moral conduct exclusively should deliver judgment upon official misconduct as distinguished from moral conduct. Nevertheless there cannot be official misconduct consisting in part or in whole of receiving money for the use of official influence, which is not both officially and morally wrong.

Violent denunciation going beyond facts, often diverts attention from blameworthy acts and defeats its own end.

Every denominational organization, such as the Book Concern, the Missionary, the Church Extension, the Freedmen's Aid and Southern Education Societies, the Board of Education, and the Epworth League should be conducted on strictly business principles. All accounts should be audited; all expenses paid on itemized statements. Officers traveling on passes or on half-fare arrangements should not be allowed to charge any more on their bills of expense than they have actually paid. Officers of the church should not be countenanced in charging for any services in the direct line of their offices.

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Those whose duty it is to approve the bills of delegates for traveling expenses to the General Conferences meetings of the Book Committee and of the General Committees should scrutinize them, and if an unusual charge is made or imperfect accounts rendered, they should not be deterred from doing so when objections are

made to such scrutiny. The maintenance of public confidence, no less than the demands of rectitude, requires this.

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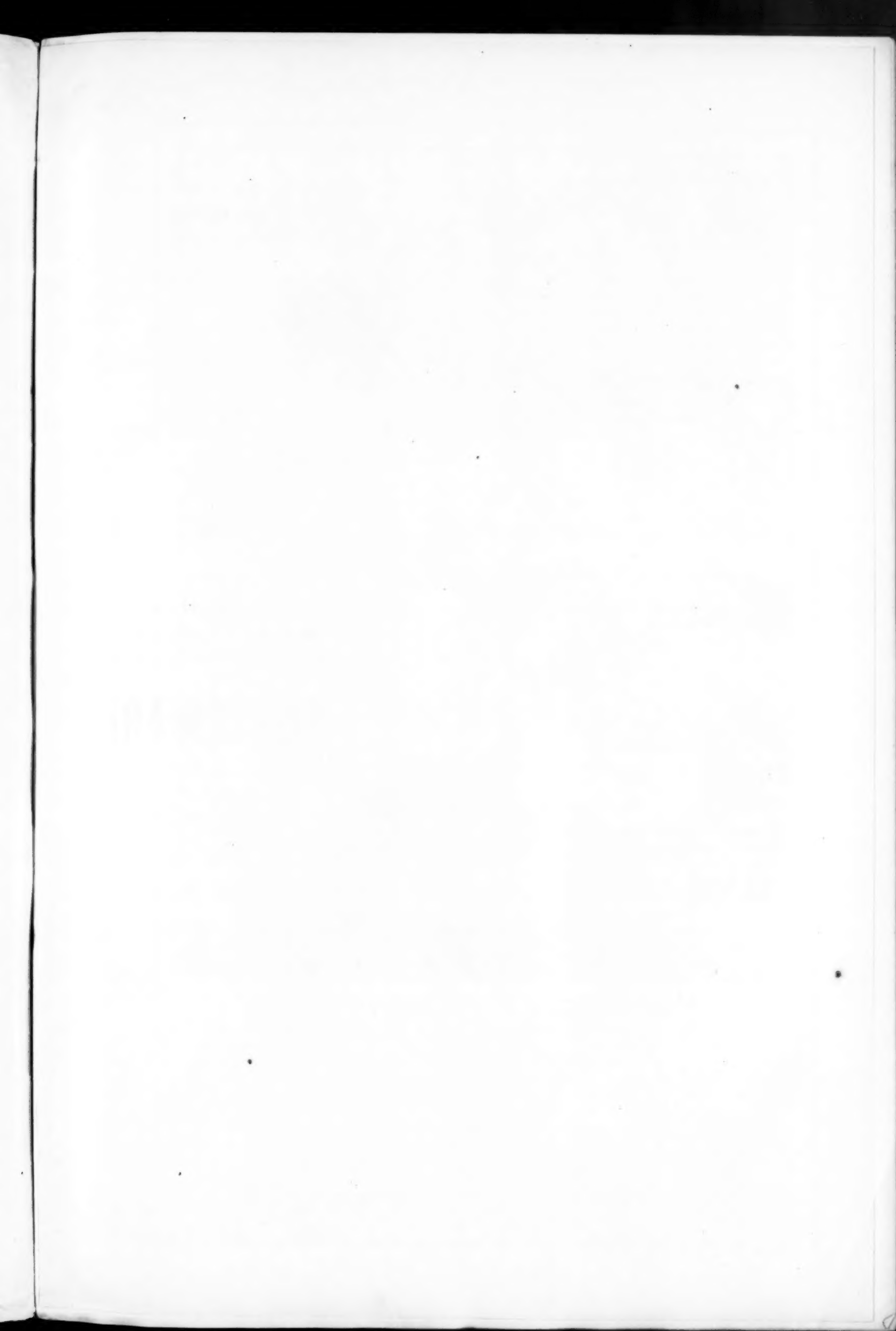
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CHARLES PARKHURST, Editor.
GEORGE E. WHITAKER, Publisher
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

President McKinley's Annual Message

The Message which the President sent Congress on the 5th is an interesting document, largely historical, but not wanting in recommendations for legislative action. A conservative tone distinguishes it, notably in the references to the treatment of combinations of capital and the government of Cuba. The President reminds Congress that capital is often combined with beneficent results to the public welfare, and that our complex legal machinery, made necessary by Federal and State legislation, does not lend itself readily to meet the new demands which modern business methods are making. The development of American shipping appeals to him as a matter of sufficient importance to warrant even the payment of handsome subsidies. The protection of foreign subjects, which has been guaranteed by treaty, might well be made the duty of the National Government, and in this way the friction caused by such lynchings as those in Louisiana would be lessened. Some will regret that the President did not enlarge this recommendation so as to include our own citizens. The firm stand which the President has taken on the currency question will do much to strengthen him with the business men of the country. The strongest and most satisfactory part of the Message is that which deals with questions concerning our new possessions. As to Cuba, the solemn pledge made in the joint resolution of April 19, 1898, is ever before the President's eyes. The pledge may best be kept by providing first a stable government, and then independence. Cuba's future is linked with ours, and she must be bound to us by ties of intimacy and strength. The President regrets that the last Congress did not provide a form of government for Hawaii, and recommends what amounts to a territorial government for Hawaii and Porto Rico. Immediate action is necessary in both these cases. As to the Philippines, no statement has ever made it so plain that circumstances forced a war upon us there, and no review of the condition of affairs has ever made it more clear that the President should be given a free hand to finish the work which he has undertaken. It is at this

part of the Message that the President shows himself at his best. It is the voice of a master, and the words are words of wisdom.

Ten to One Against Roberts

Thirteen months ago Brigham H. Roberts was elected to Congress from Utah. He was an avowed polygamist, and had been convicted and punished for polygamy in 1889. It is in evidence that he still maintains polygamous relation with three wives. Shortly after his election a somewhat feeble opposition began to manifest itself. The Fifty-fifth Congress did not take a very serious view of the case. Prominent Democrats are on record as favoring his admission on constitutional grounds, and the attitude of leading Republicans was not hostile. Just before Congress adjourned last March an unofficial polling of the House indicated that Roberts would have no great difficulty in securing his seat. Last summer the agitation against seating him began in earnest, and it continued till the Fifty-sixth Congress assembled. When his name was called by the clerk of the House, objection was made to his being sworn in, and he was directed to stand aside. As soon as the House was organized a resolution was offered that the case be referred to a special committee and carried by a vote of 302 to 31—twenty-nine Democrats, one Republican, and one Silver Party man being recorded in the negative. The alleged constitutional objections vanished before the wholesome agitation of the people. The House of Representatives knows that the sentiment of the country is overwhelmingly against the seating of Roberts, and it will vote accordingly. But for this agitation he would now be a member of our National Legislature. The victory shows that the people are the real rulers, and the responsibility for good government is in their hands.

Kentucky's Shameful Crime

The shire town of Mason County, Kentucky, is Maysville, some fifty miles from Covington and Cincinnati, on the Ohio border. It is a small city of about 5,600 inhabitants, situated in an agricultural region, and the proportion of white people to Negroes is more than six to one. A trusted Negro committed a brutal assault on a white woman and added murder to his crime. His swift punishment at the hands of the law was as certain as the rising of the sun. He was brought to Maysville for trial, but as he was taken out of the train a mob, led by the husband of the murdered woman, snatched him from the hands of the authorities and burned

him at the stake, with accompanying horrors that cannot even be named. Lynching already fails to satisfy the thirst for blood which has been created by the wholesale murder of Negroes. Only burning at the stake is sufficient to appease the mad cry for revenge. The death of the Negro was certain in any event, but the venomous race hatred must vent its fury on a helpless victim. There is no jury in Mason County, and very few in all the South, that would bring in a verdict of guilty against the perpetrators of this awful crime. Bad as the spectacle of burning at the stake is, this other feature is sevenfold worse.

Need of a Pacific Cable

If it be true that the Government is paying at the rate of \$325,000 a year for cablegrams to the Philippines, and that it will cost only \$8,500,000 to lay a cable that will take in Hawaii and Guam, it is easy to see that, with money at four per cent., the official tolls alone will provide for the interest charges. There are other and better reasons why the cable should be laid without delay, and that these reasons are of weight would appear from the fact that the second bill introduced in the Senate, last week, makes provision for it. The route has been surveyed during the present year, and the recommendation is that the cable be in four sections—the first leading from California to Honolulu, the second leading on to the Midway Islands, the third to Guam, and the fourth to Manila. The distance is 7,493 miles. There ought to be no delay in making the appropriation, no rings to rob the Treasury in its construction, and no doubt of the investment proving a paying one.

Liquor Selling Damages Property

The curse of the liquor traffic cannot be hidden. All attempts to regulate or prohibit the sale of intoxicants do but serve to point out the dangers which lie hidden in the stuff itself. Boston has a system of high license on which it prides itself. The management is in the hands of a board appointed by the Governor of the State. Men of probity and reputation are selected with great care. An efficient police force waits on the bidding of the board. In spite of this, one cannot enter the city through the Northern Station without running a gauntlet of liquor saloons. They are sown throughout the city. In their general character, on the average, they are not above the ordinary grogshop. The drug-stores are open seven days in the week. They are known to be large sellers of intoxicants, in many cases. Illicit sales are abundant. The farce of the licensed victualer, who, because of his license to serve the

hungry on Sunday, may sell drinks every day in the week, is silly nonsense. No wonder that hard-headed men of business appeared before the board not long since and protested against any more vendors of intoxicants in a locality which already boasted eighteen saloons, six druggists, and three grocers licensed to sell liquor, within a radius of a thousand feet. Their complaint was that the saloons depreciated property and they could not rent their houses to paying tenants. They said the saloons got all the money, and there was none left for other business. Even a Boston daily newspaper headed the report, "Rum-Ridden." License does but little to regulate a traffic which carries ruin to communities, depreciates the value of real estate, and demoralizes the public conscience.

Wanton Waste of \$24,248,346.79

The Postmaster General says the enormous sum mentioned was wantonly wasted last year through the folly of carrying what is called second-class mail matter at an actual loss of about seven cents a pound. The law which fixed a nominal rate of one cent a pound on newspapers and periodicals was bad enough, but one-fourth of all the mail matter carried at this rate is improperly classified and has no right to the nominal rate. Were even this glaring error corrected, the annual deficit in the Post Office Department would disappear. For the carrying of 128,517,992 pounds of letters (and other first class matter) the public willingly paid \$65,987,732.98. This was carried at a profit of more than \$55,000,000. But there were 352,703,226 pounds of second class matter carried, on which there was a net loss of more than \$25,000,000; and 62,241,700 pounds were carried free. The total expenses of the Department were \$101,632,160.92; the receipts were \$95,021,384.17; the actual loss to the Government was, therefore, \$6,610,776.75. No wonder that the annual report of the Postmaster General is distinguished for the emphasis which he gives to this flagrant breach of trust of which Congress has so long been guilty. It is time for the people to demand such legislation as will give to them the enormous advantages so wrongfully appropriated by a very small part of the community. It is rank sarcasm to announce such facts as these in an official report and at the same time inform the public that a new arrangement has just been entered into with Guatemala which permits the subjects of that country to send to any part of this country parcels not exceeding eleven pounds in weight for twelve cents a pound, while we must pay sixteen cents a pound for the same class of matter, and are not permitted to send more than four pounds in a single package.

Sugar

All the sugar raised in Hawaii is admitted to the United States free of duty. During the last ten months we have received 534,000,000 pounds from that source, and the advantage to the planters amounts to the tidy little sum of \$10,000,000. Since the law was passed admitting Hawaiian sugar free of duty,

the product of the island has increased 400 per cent. During the last ten months we have received 683,000,000 pounds of sugar from Cuba, and 514,000,000 from Porto Rico, San Domingo and Jamaica. All this has been subject to import duties. Naturally the planters in Cuba and Porto Rico object to this wholesale discrimination. Hawaii has more claim on the United States than Cuba, but she has no right to expect better terms for her products than Porto Rico. It would be an immense help to the planters of these two islands, many of whom are native-born Americans, if our market were opened to them. The principal objection comes from the cane sugar planters of Louisiana and the beet-sugar raisers of the West; but if, after all these years, they have not succeeded in making themselves felt in the American sugar market, it will be no injustice if we give to Cuba and Porto Rico a market that will afford them an opportunity to retrieve the losses sustained in the war for freedom.

Two Billion Dollars in Circulation

Twenty years ago the amount of money in circulation in the United States was \$816,266,721; on the first of December, 1899, this had increased to \$1,985,930,964, and the increase for the month of November was \$22,214,816. If the increase for the present month has equaled that of the preceding month, the amount is already within less than three and one-half millions of the two-billion-dollar mark. During the last three and one-half years the increase has been 31½ per cent., and the increase of gold and gold certificates, 56 per cent. On the first of December the circulation was made up of \$778,388,303 in gold and gold certificates, and \$1,207,542,661 in other kinds of money.

Wiles of the Distillers

The distillers will ask Congress to reduce the tax on spirits from \$1.10 to seventy cents a gallon. Their chief plea is that the tax is above the revenue-producing point. They mean by that that it is so high that the illicit still is too powerful a rival in their business. It is true that just before the tax was raised, in 1894, an enormous amount of spirits was withdrawn from bond, and the tax paid at the old rate of ninety cents a gallon; but it is not true that the Government is getting less revenue at \$1.10 than it got at ninety cents. Taking the first three months of the fiscal years the reports show the collections to have been \$19,655,718 in 1893; \$20,092,764 in 1896; and \$22,579,059 in 1899. Under the old law the liquors were allowed to remain in bond only three years; under the new law they may remain eight years. The taxes which should have been paid in 1894 under the old law, are now due under the new one. There does not appear to be any reason why the Government should be called upon to make a rebate of forty cents on every one of the millions of gallons now in bond. In order to get the bond period extended five years, the distillers agreed to the increased tax. They have had full value received. They now want the tax

reduced twenty cents lower than it was in 1894, and at the same time retain the extension of the time during which spirits may remain in bond. Verily it is hard to keep pace with the demands of the liquor-dealers.

Japan Circumvents Russia

The "Yankees of the East" are quick to take advantage of the circumstances of the time. They do not love Russia, and they do not mean to be caught napping as long as Russia is so wide-awake for opportunities which are offered in China while Great Britain is busy in South Africa. Japan has sent Baron Hishi to represent her in Peking. He is not only in the very front rank of Japanese statesmen, but he has the additional advantage of having for thirteen years represented his country in St. Petersburg. He knows the Russian, and he knows the Chinaman. He understands what Japan wants of the Empress Dowager, and there are those who are fully persuaded that he will win in the contest with Russia. At the personal request of the Empress Dowager, Japan has allowed the former minister to China, M. Yano, to remain in Peking as "foreign adviser" to the Chinese Government, while another Japanese man of mark, Prince Konoye, is making a long stay in China, where he is being feasted by the leading viceroys. It looks very much as if Russia were checkmated for the present.

American Interests in San Domingo

The late President Heureauux granted valuable concessions to American syndicates which interposed to save his government from bankruptcy. The management of the national finances is almost wholly in American hands, and American interests are very considerable. The newly-elected president (Jimenez) has not given satisfactory assurances that he will not interfere with the rights and powers which were granted by his predecessor, and our Minister Powell is said to have received instructions from Washington to make an investigation in order to determine both the attitude of the Jimenez government towards the American concessionaires and the stability of the government itself. Unless satisfactory evidence of good faith is forthcoming, the United States may decide to refuse to recognize President Jimenez's administration. There are signs of disaffection already appearing among the people, and the new executive is hardly as much in favor as was expected.

Opening the Soudan Railway

Lord Kitchener has decided to open the Soudan railway to Khartoum, Jan. 4. A tourist agency announces an excursion to leave Wady Halfa at 8 P. M., Thursday, Jan. 7, reaching Abu Hamed the next morning at 7 o'clock, Abadia at 1 30 P. M., Atbara at 4 30, and to arrive at Khartoum Saturday morning at 3 o'clock. When Gen. Kitchener sat himself down to work out his plan of campaign for striking down the Dervishes, he had to overcome the difficulty of moving a force of 23,000 men from Cairo to Khartoum, a distance of 1,200 miles,

chiefly desert. From Wady Halfa to the Atbara the distance is about 350 miles, and there are only two wells of water. The bridging of this river was regarded as a work of so much difficulty that the English engineers declared it could not be completed in less than two weeks. It will be remembered that the contract was awarded to an American company, and in thirty-seven days from the receipt of the order the seven spans of the bridge were on their way to Egypt. The dream of a railway from Cairo to the Cape hastens to its realization.

How the Trust Works

The methods of the trust are shown in the recent action of the American Glass Company. It seems that there are still a number of independent companies which refused to join this trust or to work in harmony with it. While almost every other manufactured article shows an increased price, the American Glass Company has notified the jobbers that it will sell window glass of all sizes one-third less than the rates quoted a week ago. This is a heavy blow to the independent companies, and will force many of them to terms. With the transportation facilities and advantages enjoyed by the trust, a large and growing trade, and ample means to sell its products below cost if necessary to discipline the independent companies, the control of the market is in its hands. No matter how strenuously the public may oppose trusts in general, the temptation to buy of him who sells the cheapest is hard to resist.

Lively Times in the Philippines

Although the war in South Africa attracts the more attention, the present campaign in Luzon is by far the more noteworthy. Having grown tired of what Europe would call strictly military methods, the army in Luzon has now adopted the Indian style of fighting, cut itself off from supplies, rations and communication, thrown itself on the resources of the country, and is marching through the island carrying all before it. It is a real campaign of American soldiers, and their daring, self-reliance and ability to take care of themselves will soon bring peace to Luzon. Several sharp conflicts have occurred, but the Americans have suffered no defeat, and they are rapidly clearing the northern part of the island. The navy has sent ships to Apari—the northernmost point—to intercept Aguinaldo should he seek an escape there, and is patrolling the coast to prevent his slipping into the province of Cavite by water. He is a very slippery warrior, this Aguinaldo, and in spite of the most careful watch he is very likely to show himself in Cavite before long. Gen. Grant, who has been scouring the western part of the island, has reached Olangapo, on Subig Bay, and the Baltimore and the Oregon were sent to his assistance there. He will now move to the north and continue the work of driving the insurgents to the mountains. Gen. Otis has notified the War Department that he intends to open all the ports he seizes just as fast as he can

secure garrisons for them. This will enable the inhabitants to ship their products, notably their hemp, for which there is a great demand, and will bring about a better state of things.

Long Distance Trains

The United States is not the only country where through trains make long distances. The Orient express runs from Paris to Constantinople, twice a week, via Munich, Vienna, Budapest, Belgrade and Sofia. The distance is 1,931 miles, and the time is 64½ hours. The St. Petersburg-Vienna-Cannes express runs only in winter, and covers the 1,916 miles in sixty-five hours. One of the best known trains in Europe is the Peninsular express from Brindisi to Calais. The distance is 1,353 miles, and the time is 39½ hours. The mails from the East are forwarded over this line, and reach London 43½ hours after leaving Brindisi. It takes 73½ hours to cover the distance from London to Constantinople, via Ostend and Costanza, but there are no through cars over this route. The longest through car service on this continent is the Imperial Limited train of the Canadian Pacific, which covers the 2,908 miles between Montreal and Vancouver in one hundred hours. This train runs every day in the year. There is a tourist car, once a week, from St. Paul, via Fort Worth, for San Francisco, over the Rock Island Railroad, which appears to be the longest distance made by any through car in the world. The distance is 3,662 miles, and, deducting a lay-over of twelve hours at El Paso, the time required is 121 hours and 40 minutes.

British Reverse in South Africa

Gen. Gatacre made an attempt to drive the Boers out of Stormberg, last Sunday morning, in order to effect a junction with Gen. French at Naauw Poort Junction. Trusting to his guides, he was led into an ambush and his army of about four thousand men was severely handled. They retreated with heavy losses, but the exact number of killed and wounded will not be known for some days. It was by far the most serious reverse the British have met, and it seems to have been the result of several blunders on the part of the commanding officer. The defeat has caused great surprise and regret in England, and further particulars are awaited with anxiety. Lord Methuen still remains at the banks of the Modder, and while he has been waiting for reinforcements the Boers have been strengthening their positions. The relief of Kimberley is likely to be delayed for days and perhaps weeks. For a time it was feared that the Boers would cut off Methuen's base of supplies, but they do not appear to have sufficient force to warrant any serious attempt at this, although a massing of rebel Dutch at Hope Town is being carefully watched. A week ago Gen. Buller started north from Pietermaritzburg with the evident intention of turning the right flank of the Boers, but very little has been heard from him. Indeed, very little is heard from any part of South Africa, and the actual condition of affairs there is known

only to the British War Office. Reports continue to come of the destruction of the bridge across the Tugela at Colenso, but these are contradicted. The two most serious obstacles in the way of the British advance are the appearance of the horse distemper and the rising of the Dutch. It has often been said that European horses cannot live in South Africa, and it is claimed that the present distemper is fatal in ninety-five cases out of every hundred. The great lack of the British thus far has been a sufficient supply of cavalry, and should the distemper spread they would be seriously hampered. It is known that Gatacre was in the midst of a hostile population, and his defeat is almost certain to send thousands of the Boers to join their brethren in opposing the conquest of the Orange Free State and the Transvaal. Gen. Buller is reported to have said that he could conquer the Boers with fifty thousand men, but with three times that number he is likely to find his task a very heavy one.

Events Worth Noting

Oklahoma wants to be a State, and her delegate has had a bill introduced giving her the rights of Statehood.

Vermont's forests furnish more than 30,000 fir trees for the Christmas holidays; the most of them go to New York.

It is said that more than 175,000 men in New England will receive an advance of ten per cent. in their wages by the first of next month.

The Mazet Committee, which has been investigating the corruption of the city of New York, has adjourned. Its dismal failure is almost pathetic.

The death of Senator-elect Hayward of Nebraska will give the Governor an opportunity to re-appoint ex-Senator Allen to fill the vacancy.

In accordance with the treaty of August 15, 1897, France and Brazil have selected Switzerland as the arbiter of the territorial dispute between the two countries.

The President has nominated Leonard Wood, a captain in the medical department of the regular army, and a brigadier-general of volunteers, to be a major-general in the regular army; many army officers will oppose his confirmation.

The House of Representatives will spend the week in discussing the currency question; the debate was opened by Mr. Overstreet of Indiana.

The coinage of gold by the United States mints for the last fiscal year amounted to \$108,177,180; this is an increase of \$33,542,315 over the preceding year.

During eleven months of the present year the fire losses have amounted to \$123,000,000; this is \$17,000,000 more than for the first eleven months of 1898, and \$25,000,000 more than for the same period of 1897.

The Governor of the Province of Shan-tung has been dismissed for not putting a stop to the anti-missionary outbreaks which have caused so much trouble throughout the province.

A TRIBUTE A CENTURY OLD

GEORGE WASHINGTON died at Mount Vernon, Dec. 14, 1799. Though the transmission of news in those days was no faster than a horse's legs could effect it, the tidings from Virginia to Massachusetts made no halts and went like a wind of sorrow from town to town, from house to house. The country's long, deep sigh found echoing murmurs in the pulpit. In some of the New England churches there were memorial services the latter part of December. The 29th was thus observed. In the Methodist Episcopal Church at Lynn, Mass., January 7, 1800, was "the day set apart by that society to testify their most affectionate regard for the memory of their most illustrious fellow citizen." The preacher was Rev. William Guirey. When it had been delivered, there was announced: "By the request of the stewards of the Methodist Episcopal Church in Lynn, the author has been prevailed on to offer this production to the public." A copy of this sermon, on which is the dust of a hundred years, lies before us. The text is in those words so much used for eulogies and elegies: "Know ye not that there is a prince, and a great man, fallen this day in Israel?"

As one reads, he is impressed with the personality of the sorrow of the people. It was not alone the loss that America as a country so bitterly mourned over, but that every American felt as a particular and personal grief. "I was in this town," says the preacher, "when I first heard the doleful news of his death. The tolling of the bell first excited my curiosity, then depressed my soul in sorrow. I could not forbear expressing my grief. The sound echoes from city to city, from town to town, and from grove to grove — Washington is no more! The great, the good, the virtuous Washington is no more!" It was a profound, personal, sincere sentiment of grief. In their houses of worship, people mourned. The New England meeting-houses were filled with very sorrowful faces, and rows of red eyes were turned toward that sacred place, the pulpit.

In the Lynn pastor's sermon the course pursued was to summon the great of ancient or recent times, to bring them all upon the floor of that Methodist meeting-house in Lynn, and compel them all to pass in review before the congregation and the pulpit; and how the form of Washington towered above them all as greatest! Alexander and Julius Cæsar were thus summoned, while Vespasian and Trajan were not excused. This method is always an impressive one and a popular one — the crowding of the manuscript with historical facts and personages. And what was the language of the sermon about Washington? He was pronounced "greater than Alexander," "greater than Vespasian," "greater than Julius Cæsar," and so adown the waiting line to Cromwell. But while greater than these, Washington lacked the littleness that might dwarf the stature: "He had not the ambition of Alexander, the avarice of Vespasian, the presumption of

Cæsar, the rashness of Charles, the cruelty of Philip and Peter, the credulity of Trajan, the jealousy of Pompey, the weakness of Coriolanus, or the hypocrisy of Cromwell." To the proof of these statements was not given just the space of short clauses, but elaborate paragraphs. Then, while credited with the successful qualities of great warriors, Washington had other resources found in a variety of earth's distinguished sons: "To the fierceness of Alexander he united the moderation of Cincinnatus; the courage of Frederick with the wisdom of Fabius; the fidelity of Vespasian with the patriotism of Camillus; the spirit of Cæsar with the fortitude of Titus."

The sermon was no hasty production. Its sentences did not result from a single blow on the anvil, but they came after long and steady strokings with the hammer. It closed with a solemn reminder of our "approaching dissolution" and the "impartiality of death." "If such as Washington must die," we ought to see "how frail we are." "As we are dying daily, God forbid that we should be negligent! We have privileges great and many. We may sit under our own vine, and none may make us afraid. Let us improve these opportunities, and while we enjoy the blessings of liberty, both civil and religious, may we with profound respect reverberate the names of Franklin, Montgomery, Warren, Greene, and Washington. Amen!"

When the red eyes and the solemn faces and the sincerely loving, sincerely affected hearts had passed out of the meeting-house, the scenery was that of a winter day in Lynn. The cold winds, gathering impetus from a long sweep across the Lynn marshes, may have made a strong cut like that of a scythe. Off shore, the waves may have tossed plumes of foam chillingly white. The worshippers shrinking away to their scattered homes may have shrugged their shoulders and murmured, "It is cold!" Within, though, was that warmth of soul that always goes with a great cause emphasized in a good sermon. They must have been aflame with the conviction that Washington, the mortal, seen by many of them, had passed on; Washington, the Immortal, was theirs forever.

WHY NOT ENFORCE THE LAW?

IN our issue of Nov. 22 the "non execution of the Prohibitory Law in Maine" was discussed in relation to a particular class, and in the light of advice from leading temperance workers in that State. The importance of the contest in Maine constrains us to give it larger treatment.

Maine is a typical case. The question there is the one we find confronting us throughout the country, notably in the cities, viz., whether the laws relating to the liquor traffic shall be enforced or not at the option of a small and self constituted body of judges in each community. And there is surely cause for alarm when any portion of the respectable press of the country gives direct encouragement to lawlessness — when it deliberately fosters the notion that if a law is distasteful to a small minority it ought not to be enforced. Such is the treatment given within a week to this very subject by one of the most influential dailies

in the country. In an editorial designed to show the failure of the Prohibition Party, the writer assumes that the party is a failure because prohibition itself is a failure. He says: "Their scheme is abortive in every aspect. . . . We are sometimes in doubt if its effect is not worse in its demoralizing aspect in States where it has succeeded in becoming incorporated into law than in those in which it is repudiated." Appealing to testimony that in Maine the officials do not respect the law, but on the contrary openly allow liquor to be sold freely in all parts of the State, he continues: "Are there not object lessons enough in these veracious narratives, which we fully vouch for, to show the utter failure of prohibition where it has not only the support of law, but of a public opinion that prevents the law's repeal?" But does this writer denounce such criminal shielding of law-breakers by officials sworn to execute the law? Does he note the grave peril to the commonwealth when the guardians of the law make common cause with the vilest of the vile? On these things he is silent. But he says: "We gain the lesson from it . . . that the method of prohibition is a mistaken one and that something more reasonable and practicable should be substituted for it." "It may be sad for the prohibitionists to admit it, but it strikes us to be demonstrated that it [prohibition] wars against the spirit of the age."

Prohibition wars against the spirit of the age! The wish is father to the thought. It is not against the "spirit of the age" as reflected in all our Massachusetts cities and towns, where our most enlightened and progressive citizens annually put themselves on record as opposed to the saloon. It is not against the "spirit of the age" in the Canadian Provinces where only recently the popular vote showed the demand for prohibition. It is not against the "spirit of the age" in the State of Georgia, where only last month the lower House passed a prohibition statute by a vote of 93 to 65.

Where shall we look for the true spirit of the age? Surely to the better class of citizens — to the enlightened, the enterprising, the moral, the public-spirited. It is matter of common knowledge that the churches are more unanimous and more emphatic than ever before that the licensing of the liquor traffic cannot be defended on any ground. We can never again countenance any form of license. The trend of the age is all the other way. Prohibition is not, then, against the spirit of the age, but one of its most hopeful characteristics.

But opposed to the true spirit of the age we find three mighty agencies: (1) the saloon itself, including manufacturers, dealers and drinkers; (2) politicians who use, and in turn are used by, the saloon power; (3) newspapers which delude the people with economic and moral sophistries and lend themselves to building up the sovereignty of the saloon. Prohibition, they tell us, is a failure in Maine, and should be abandoned. But the witnesses prove that it is abandoned, and the failure is not one of law, but of power behind the law. What are the facts?

First, there is a disgraceful and defiant spirit of lawlessness on the part of those openly selling intoxicants contrary to law. Further, there is an infamous and ominous "indifference of officials to this lawlessness," which seems to be on the increase. This fact of official connivance carries with it the further fact of shameful indifference of the party which placed those men in power and keeps them there when their unfaithfulness is well known. This last and most distressing fact, i. e., that the public is being educated not to expect or require that officials shall keep faith with the people on the temperance question — this is as true for any one of the New England States as it is

for Maine. And just here, in our judgment, is the factor in the temperance problem demanding first attention from temperance workers. We are face to face with a deliberate and continuous effort to debauch the public mind with the idea that it is necessary to cater to the will of the minority of the worst citizens, contrary to the registered will of the majority including the best citizens. We quote from a recent vigorous and timely article in the *Michigan Christian Advocate* :—

"The enforcement of law is as important as the enactment of law. No class of citizens should be favored above other classes either in the making or the executing of the provisions of legislation. It would be fatal in our government to avow the doctrine of favoritism; it is perilous to practice it. The saloon-keeper is just as fully obligated in his citizenship to keep and honor the laws of the State as are all other citizens. Officials charged with the duty of carrying out requirements of the laws have no warrant for showing partiality in the discharge of their duty. For them to tolerate violations by the saloon-keeper, but to prosecute the merchant and the laborer, is an unjust and unwarrantable discrimination, pernicious as an example and subversive of law and order as a principle. If the saloon-keeper has a notion, either created by his own fancy or derived from experience, that he belongs to a favorite class of citizens . . . whose charmed lives are beyond the provisions and the power of law, the sooner he is undeceived the better. . . . Let officers who lack the discernment of their duty, or who are careless of the public welfare, or who assume to select those laws which they will enforce and which they will not enforce, or who lack either in courage or in fidelity, resign. The weal of the people is paramount to the political advancement of an individual or triumph of a political party. So long as the law stands, let it stand in its integrity and power, and apply to all citizens alike, whatever their business, their social position or their wealth."

Ex-President Harrison expresses similar ideas, which are of perpetual value for American citizens :—

"The idea that a mayor or chief of police is at liberty to permit any law or ordinance to be violated is monstrous. We choose executive officers to enforce laws and not repeal or suspend them at their pleasure. It is subversive of our system and destructive to our social order to allow our executive officers to choose what laws they will enforce. What sort of a condition of society would we have if no man obeyed the law and no officer enforced it unless he liked it? To find fault with an officer for enforcing the law, is to repudiate our system of government, and to vote against a candidate because he is pledged to enforce the laws, is to associate one's self with law-breakers."

The logic of the third party for the crisis in Maine is, a political party is needed which will enforce the law; their claim is, "we are the only such party." The logic of the civic leagues is the same as that of the third party; their claim is, "the party of the majority will enforce the law if sustained by organized public sentiment." Either way calls for a political revolution. The *Boston Herald* says: "Maine has not much of a Prohibition Party because both Republicans and Democrats there favor the prohibition law." The immediate duty, then, of the Republicans and Democrats is to address themselves to the task of having the law honored instead of dishonored. But how? Nothing will come through the civic league unless the execution of the law is made paramount. Anarchy on the part of officials must be rewarded with political death.

We must have a revival of respect for law. Here surely is the call of the hour. All the power of the church as a great civic force must be brought to bear on this end. The church as such, it is often said, must know no political party. But the political parties must know her; and this requires that she first know herself. The interests committed to her charge are too precious to be sacrificed

through cowardice or negligence. It is time for the church to compel the party in power to choose between the church and the saloon!

Death of a Model Minister's Wife

At her home in Newton, Mrs. Olivia Olmstead, wife of Rev. George W. Mansfield, died of pneumonia, Dec. 6, aged 65 years. She was buried in the cemetery at Newton on the 8th inst. On Friday evening, only one week before, she made an address at the People's Temple, Boston, on home missions, and organized an auxiliary of the W. H. M. S. in that church. The next day she was taken ill with the fatal disease. When her husband, on Tuesday, told her that she could not live, she replied with perfect calmness that she was all ready to go, that she had no preparation to make, that there was no dark valley; and, retaining her



MRS. GEORGE W. MANSFIELD.

consciousness until the last, she finally bade her family a loving farewell, and "was not," for God had taken her. Besides her husband, Rev. G. W. Mansfield, so well known and beloved in the New England Conference for his many years of faithful and successful ministry, she leaves three daughters—Mrs. Fletcher Barber and Mrs. Hugh Campbell, of Newton, and Mrs. William Baird, of New York city—and one son, Burdette Mansfield.

Sceldom has a woman been taken from us to whom such generous, affectionate and grateful tributes have been paid. She was a remarkable woman in "gifts and graces," in the power of loving and doing, and in executive ability. Her religious life was deep, all-pervasive, sunny, and constraining. She was, as we have heard several of her friends and co-workers say since her decease, "a tower of strength to every good cause." She was a model Methodist minister's wife of the olden type. It was her privilege—and she never questioned it—to be as consecrated to the work of the ministry as her husband, to have as great a passion for the conversion of souls, to help shepherd the flock, "to be at it and always at it." She loved everybody and made everybody believe she loved them and wanted to do them good. Among the first invitations to visit the churches that the editor accepted after his election was to spend a Sunday in her home and to preach and assist at a revival service. It was then we came to know her. When the altar was crowded with seekers her husband asked her to pray; and she prayed. We hear her as we write, and we shall never forget that prayer.

"And heaven came down our souls to greet,
While glory crowned the mercy-seat."

Such praying, once so characteristic of Methodists, is becoming a lost art. For her to talk with people about "being saved" was perfectly natural and tremendously effective. She visited the sick, comforted the sorrowing, strengthened the tempted, and mothered

the young people everywhere. Few women among us, if indeed any, have done such good service in the parish.

As president for several years of the Woman's Home Missionary Society of the New England Conference, she found a work which filled her heart. Here she possessed the power of successful leadership in a very marked degree, inspiring interest and enthusiasm in all her associates. The Immigrant Home in East Boston is her monument, and, we hope, may ultimately bear her name. She had the rare art, all unconscious to herself, of speaking the cheery and encouraging word, and in innumerable instances she has thus put new life and hope into many discouraged and weary lives. The sympathy and joy of her life radiated in the gleam of her eyes and in a winsome smile that a multitude of friends will never forget.

The funeral occurred at Newton on Friday, Rev. C. E. Holmes officiating at the house. Public services followed at the Methodist church, Rev. J. H. Mansfield, D. D., presiding elder of Cambridge District, officiating, assisted by Revs. W. T. Worth and E. M. Taylor. Tender and appreciative tributes were given by Rev. Dr. W. T. Perrin, Mrs. Clinton B. Flisk, and Dr. J. H. Mansfield.

PERSONALS

—Mrs. Priscilla L. Bennett, of Wilkesbarre, Pa., has given \$2,500 to Grant University on account of the Twentieth Century Thank-offering fund.

—Rev. A. C. Dixon, D. D., the pastor of Hanson Place Baptist Church, Brooklyn, on a recent Sunday morning received 136 persons to its fellowship.

—Rev. W. H. Burns and wife left Chicago, Nov. 15, for New York, and sailed, Nov. 18, on the "Lucania," for foreign lands, where they will travel and study.

—Bishop Galloway has been officially informed that he has been chosen to preach the opening sermon at the Ecumenical Conference to be held in London.

—Dean Albert Leonard, Ph. D., of the College of Liberal Arts of Syracuse University, has been elected president of the State Normal School system of Michigan.

—The *Springfield Republican* says: "A certain class of our foremost patriots will be relieved to hear that Admiral Dewey has hired a pew in an Episcopal Church."

—It is reported that Mr. Moody suffers at times from difficult breathing, but his physicians predict his ultimate recovery. We regret that we are not able to share in the confidence.

—Under the inspiration of sermons by Dr. D. H. Moore, of the *Western Christian Advocate*, Cincinnati, the church at Pasadena, Cal., pushed its subscriptions towards the new church up to \$40,000.

—Mr. Carl H. Fowler, son of Bishop Fowler, has become connected with the law firm of Carter, Hughes & Dwight, New York city, one of the best and most widely known law firms in the United States.

—Mr. J. H. McIntire, of Roanoke College, Va., has been elected instructor in physical culture in De Pauw University Ind., where systematic training is now required of all matriculated men and women, except graduate students.

—The *Michigan Christian Advocate* says: "A pleasantry occurred among the Bishops at the Missionary Committee meeting in which the ready wit of Bishop Merrill shot out in a short crisp sentence. Bishop McCabe, rising to a question of privilege, said: 'Bishop Thoburn has represented me as law unto myself.' Bishop Merrill, who

was presiding, instantly said to him in suggestive tones: "Were you misrepresented?"

—Rev. Dr. and Mrs. Crandall J. North are expected to return to this country early this week.

—Bishop Ninde will leave New York for South America, Dec. 20. His first Conference is at Valparaiso, Chile, Jan. 31.

—Chaplain Tribou, U. S. N., will deliver his lecture on the Navy before the students of Trinity College, Hartford, Conn., on Monday.

—Dr. Marcus L. Taft, of our North China Mission, left Tientsin, Oct. 26, on his return to the United States, on account of the serious illness of Mrs. Taft.

—We are glad to be able to report that Rev. Elias Hodge, of Emmanu-El Church, Waltham, is slowly improving, after his fight for life with typhoid fever.

—Rev. Levin P. Causey, pastor of the Athol Church, has been ill with typhoid fever for four weeks. The fever has now disappeared, and he is slowly regaining his former strength.

—Miss Etta M. Owen, of Deering Centre, Maine, has been elected treasurer of the W. F. M. S. of the Maine Conference, in place of the late Mrs. J. B. Donnell. Miss Owen has filled the office in former years in a highly satisfactory manner.

—The death of Mrs. Helen Adella Hays, wife of ex-Assemblyman Daniel Hays, of Gloversville, N. Y., is announced. She was a most estimable woman, and had been a member of our church from childhood. Mr. Hays is well known in Methodist circles, having been a member of the General Conference and connected with many of our institutions of learning.

—On the evening of Wednesday, Nov. 29, a very quiet wedding occurred at the home of Mrs. Louisa Ingersoll, in Addison, Me., when her niece, Miss Georgie E. Huson, was united in marriage with Rev. Herbert M. Moore, of Surry, Maine. The ceremony was performed by the groom's brothers, Revs. A. D. Moore, of Robinson, Me., and J. T. Moore, of Pembroke, Me.

—The New York Tribune says: "The announcement that Rev. Dr. John Watson, of Liverpool, has been appointed moderator of the English Presbyterian Synod illustrates once more the familiar fact that the difference between heresy and orthodoxy is often only a few years. It is not very long ago that the publication of 'The Mind of the Master' brought upon Dr. Watson charges of unsoundness in the church courts of the same denomination."

—Mr. Joshua Merrill, president of the Wesleyan Association, has presented to the First Methodist Episcopal Church of Salem, N. H., a beautiful silver sacramental service in memory of his father, the revered Abraham D. Merrill. The inscription upon the service gathers up briefly the historical fact which is thus perpetuated. It is as follows: "Presented to the First M. E. Church of Salem, N. H., by Joshua Merrill, in memory of his beloved father, who was born in Salem, and in early life converted in this church, and shortly after began his life-work of the ministry, and for more than fifty years was a minister in the New England Conferences. Presented November 30, 1899."

—Dr. B. F. DeCosta, whose passage from the Protestant Episcopal to the Roman Catholic Church a week or two ago attracted public notice, was a graduate of the Concord Biblical Institute in the class of 1856. He appears to have spent but one year in the school. If not an Episcopalian at the time, he must have been one immediately on graduation, for the next year he was rector of a Protestant Episcopal Church in North

Adams. He was Boston-born, a descendant of one of our old Huguenot families, and thus still farther back of Catholic antecedents. He had an aunt "Sister St. Claire," a member of the Ursuline nuns, a memoir of whom he wrote some years ago. When he visited Rome he and his wife were presented to the Pope. In such ways the transition was made easy.

BRIEFLETS

The next session of the New England Southern Conference will be held in Providence, R. I.

God has given man his sons. Man owes God His days.

"Submit" is a good Christian word, but "co-operate" is a better one.

Do not imagine that there is no religion in human love. True love never uttered so much as a whisper that was not heard in heaven.

Hennepin Avenue Church, Minneapolis, of which Rev. Dr. C. B. Mitchell is pastor, is certainly showing its spirit of thankfulness in the way it is contributing to the Twentieth Century Thank-offering Fund. It has contributed over \$3,000 to education, \$4,000 on church debts upon weak churches in that city, and on a recent Sunday \$52,000 for a new building and lot for Asbury Hospital. What church has done better? Already \$3,000 worth of pews more than any previous year has been rented—total over \$7,000.

Misleading men is breaking faith with God.

Ignorance of some things is not only prudence, but wisdom.

God is not simply near to our life. He is our life, the essence and the centre of it. One would hardly speak of the root of a plant as being near to the plant. The root is the heart of the plant; and God stands in the same relation to us.

Rev. C. H. Smith, of Phenix, R. I., makes the following important statement: "With the improvement of the times the opening of new work is again possible in the Northwest. The following presiding elders are, or at least recently have been, calling for young men for pastorates: Rev. J. H. Price (1), Ft. Scott, Kan.; Rev. G. A. Landen (2), Boise, Idaho; Rev. Wm. Gorst (2), Neligh, Neb.; Rev. C. E. Hager (2), Mitchell, S. D.; Rev. J. P. Jenkins (2), Huron, S. D.; Rev. Robert Stephens (1), 445 Jackson St., Danville, Ill.; Rev. C. E. Gibson (3), Moscow, Ida.; Rev. J. B. Hingeley (4), 2239 Pierce St., Minneapolis, Minn.; Rev. D. T. Summer-ville (3), Grant's Pass, Oregon. Some of these calls are for good charges."

The strength of sin is its habitualness. Once break the continuity of evil habit, and sin begins to lose its compelling power.

One-sided characters are apt to be earth-bound. No soul can rise whose wings are all on the same side.

Politics will never follow men into another world, but philanthropies will.

To live in spirit is necessary that one may live in truth.

We print, on the inside of the cover, a very significant editorial from last week's New York Christian Advocate. It is a good illustration of an adroit style of writing in which more may be read between the lines

than in the words themselves. The editorial suggests more that is peculiar to our official circles than even ZION'S HERALD has intimated. No one can fail to see allusions to recent unsavory chapters in church history.

The editor asks the generous consideration of contributors during the present very unusual pressure upon our columns. It is absolutely impossible to publish just now much of the excellent copy on hand. There is not the slightest reason, therefore, for any contributor either to chide the editor or to deem his manuscript unacceptable because it has not been printed.

DEATH OF REV. F. N. UPHAM

REV. FREDERICK NORMAN UPHAM entered into rest, from Madison, N. J., Dec. 10. Going with his family to the home of his father, Prof. Samuel F. Upham, D. D., to spend Thanksgiving, he was seized with what was supposed at first to be an acute attack of asthma, but which soon developed into pneumonia. Advised of his critical condition early last week, we have daily awaited with tender solicitude the reports of his condition. The announcement of his death brings a sense of sorrow so personal and oppressive as to be almost paralyzing. Our relations with him were most intimate and brotherly. He was one of the best and most lovable ministers whom we have ever been privileged to know. His spiritual life was deep and pervasive, and his supreme and unwavering desire was to be useful and successful as a winner of souls and in building up the church into the kingdom of his Lord. He was as frank and ingenuous as a child. There seemed to be no alloy in him; certainly in a close acquaintance of several years we never saw or heard from him anything that in the slightest degree would compromise an exalted Christian character. The charm of his life was the way in which he gave himself to his friends. There was no reserve or restraint, but a complete revelation of his true inner self. Many years ago he began to do work for the HERALD, and for some time has been the League editor. This brought him frequently to the office, which he delighted to visit. He had the intuitions of an editor. His work for the League issue was very satisfactory, and his writings were often quoted in other Methodist papers and in the religious press generally. He had a wonderful way of saying just what was most apt and pertinent. That he had been mentioned for important editorial work in our church, was most natural.

Mr. Upham was a born preacher, coming to it naturally through two generations. Though sermon-making was a joyous and easy task, yet he made very thorough and studious preparation for the pulpit, and as a rule preached with unction and power. He preached for immediate results, and nothing gave him such exultant joy as to behold "seekers at the altar." He was an excellent pastor, and everybody respected, admired and loved him. At funeral services he was especially impressive and comforting. He did the full work of the ministry, and though his years are cut short, yet he has gone to an abundant reward in the spiritual fruit which he has garnered. Though never strong physically, he was "abundant in labors," never sparing himself whenever any duty called or his vigilant eye saw a service he could render to one in need. Loving friends expostulated with him again and again for overworking, and he would promise to be careful, but an appeal from an Epworth League for an address or from a ministerial brother for a sermon seldom went unheeded by him. He was a favorite in his Conference, was greatly beloved by his ministerial brethren, and was potent in all matters of

public consideration in the church and in public reforms. Three weeks ago today (we write on Monday) he walked into the office bringing with him his characteristic greeting and joyous fellowship. He was to preach that evening for Dr. Albright, his beloved Congregational colleague when he was stationed at Baker Memorial Church, Dorchester. As an illustration of "how the people loved him" we may state that the church was thronged that week-night with his friends, and at the close of the service he received a hearty and general impromptu reception, hundreds of people insisting upon taking his hand again. Thus was he beloved by all the churches which he had served—West Medford; Reading; Bethany, Roselindale; Baker Memorial, Dorchester; and Westfield, First Church.

In the influences that went out from him in voice and pen, and in that indefinable outgoing of his life upon others in personal contact, Frederick Upham is not dead, but alive for evermore. Surely there is immortality for him on earth as well as in heaven.

He was born in New Bedford, August 22, 1860. He graduated A. B. from the College of Liberal Arts, Boston University, in 1883, and B. D. from Drew Theological Seminary in 1886. He was ordained deacon at Leominster by Bishop Walden in 1887, and ordained elder at Worcester by Bishop Mallalieu in 1889. He leaves a wife and two little girls, a father and mother, and two brothers, both clergymen. His grandfather, Rev. Frederick Upham, a long-time Methodist minister, lived to a great age.

His funeral takes place at the Methodist Church in Westfield, at 2 P. M., on Wednesday. In the next League issue we shall group from intimate friends loving tributes to his memory.

THE METHODIST CONGRESS

REV. WILLIAM F. ANDERSON.

THE second session of the Methodist Congress met in the beautiful Lindell Ave. Church, St. Louis, Mo., Nov. 28 to Dec. 1. The opening of the Congress was signalized by the presence of some of its ablest representatives in the pulpits of St. Louis on Sunday, the 28th. At the morning service Bishop Warren preached at Lindell Ave. Church, on "The Power of God," and Bishop Vincent at St. John's Church, on "The Better Elements of Life." At the evening service in Lindell Ave. Church Dr. George Elliott discoursed on "The Ever-Living Faith." If space allowed, it would be a pleasure to particularize upon the strength and beauty of these three discourses. Nothing stronger could well be said in a single sentence than that in each instance these efforts were worthy of the occasion and the men.

It was a happy thought to begin the sessions of each day with a service of special interest. Monday morning we had the service as ordered by the last General Conference; Tuesday, Wesley's Sunday service; Wednesday, a reproduction of the service of the early Christian church; Thursday, the service of the synagogue in the days of Christ; Friday, the Chautauqua Sunday service.

Immediately after the opening of Monday morning's session, it became apparent to all that the Congress would be conducted in a thorough-going, businesslike manner. Without any words of comment Bishop Vincent proceeded to introduce the speakers according to the program as arranged by the committee.

Appropriately, the first subject claiming attention was "The Twentieth Century Fund." Through a misunderstanding as to the time he was to speak, Dr. Mills, the able secretary and advocate of this movement, had not yet arrived.

Hon. W. M. Day, of Cleveland, made a

strong presentation of the claims of this great project. The magnitude of the movement itself is an inspiration. The enthusiasm of a great church which has never been found wanting is the guarantee of the success of the undertaking. The author made an apt quotation from Mr. Carnegie to the effect that the only wise way for a man to distribute his fortune is during his lifetime. This paper was strong in its principles, its outlook, and its facts.

Prof. M. D. Learned, Ph. D., of Philadelphia, presented a paper upon "The Message of the Church to Men of Culture." The spirit of the paper was excellent. Its generalizations, however, were rather too sweeping, and provoked severe criticism. Professor Learned characterized the Discipline as a "Pharisaic dead letter, which places too much emphasis upon non-essentials." The average preaching of the day, he declared, consists largely of "antiquated doctrine and clerical cant." The government of the church, the Sunday-school, the prayer-meeting, the conduct of church schools, church societies, the episcopacy, ecclesiastical political methods, etc., etc., all came in for their full share of unreserved criticism.

The first topic for the afternoon of Monday was, "The Ordering of Public Worship." It was ably discussed by Rev. Dr. W. A. Shanklin, of Dubuque, Iowa, and Rev. Herbert D. Leonard, B. D., of Waukegan, Ill. Dr. Shanklin made a strong, manly plea for a richer public service in the churches of Methodism. Midway between the barren service of the old Puritan churches, and the extreme formalism of the high ritualistic churches stands the service as arranged by Wesley. Rev. Mr. Leonard, in a style that was clear and incisive, plead for the reverential, worshipful element in the conduct of the public service. "The church is more than a town hall. It is not simply a gathering of people together to hear a lecture. So much emphasis has been placed upon the sermon that the idea of worship has been thrown into the background."

"The Religion of Childhood" was assigned to Prof. J. Richard Street, Ph. D., of Springfield, Mass., and to Rev. J. A. Story, M. A., of Springfield, Ohio. This leads us to say that we were advised by the editor of ZION'S HERALD that the papers of all the New England representatives would be published in full in that journal, and that this report should concern itself in the case of the New England men with the impressions only which they made upon the Congress. We regret the enforced absence of Prof. Street, whose paper was read by Rev. Dr. Charles M. Stuart, the secretary of the Congress. The paper of Rev. Mr. Story was luminous in its deeply reverential and spiritual treatment of the subject. "The question of childhood is more than the question of the submerged tenth. It means ultimately the non-existence of the submerged tenth. He who touches the life of a child touches undivided humanity. Froebel has rendered invaluable service to the cause of childhood and the cause of humanity. The intelligent Christian kindergarten comes much nearer to truth here than our traditional theological teachings upon the subject."

Because of the transcendent importance of the subject, the entire morning of Tuesday as well as part of the afternoon was given up to "The Forward Movement." The first paper discussed "The Forward Movement in Europe," and was presented by Rev. Dr. A. H. Briggs, of Denver. Dr. Briggs gave a vivid portrayal of the work of the Forward Movement in London, under the leadership of Hugh Price Hughes. London, he declared, is a heathen city. "The devil holds his court regularly in West London. But notwithstanding the great diffi-

culty of the work, the West London Mission is grappling successfully with the problem. Its great power is its recognition of and emphasis upon a social Gospel. So dominant has this idea become that no man proved to be bad can safely run for office today in London."

"The Problem of Religious Life in the City" was vigorously handled by Rev. Dr. P. H. Swift, of Chicago. Dr. Swift's name is suggestive of his style. His method is the direct one. Having announced his proposition, he goes straight for the goal with a force of logic and feeling which is not easily resisted. "The force which cannot capture and hold the city cannot dominate the world. If the problem is to be solved, there must be a revival of interest in it. Apathy must give way to a burning zeal. A consuming love for men must supplant our intense commercialism and worldliness. We must have a revival of liberality, of Gospel preaching, and of spiritual religion."

Rev. Dr. I. S. Hopkins, of St. John's Methodist Episcopal Church, South, St. Louis, discussed the same subject in a chaste and dignified manner. "The city is strategic for good as well as for evil. The prevalence of skepticism, commercialism, worldliness, and doubt are the discouraging features of the problem. But the Gospel is more than commensurate with the difficulties."

Sitting interestedly throughout each session of the Congress was a man with youthful countenance and florid complexion. In personal appearance he was the baby of the Congress and reminded one of the typical college boy. This was Rev. Harry F. Ward, of Chicago, whose topic was, "The Institutional Church." It took him about two minutes to reveal to his hearers the fact that he was far removed from babyhood in his comprehensive grasp of the subject in hand. "Better than the word institutional is the phrase 'open church.' The first thing in order is to stop the abandonment of downtown districts. The conventional mission conducted by the rich church on the great avenue is a sort of hypodermic injection of an uplifting influence. This is futile. The problem is too great to be tackled from the outside. It must be worked out from within. The institutional church is not to be advocated for the sake of what it is within itself. It is the spirit of which it is the expression that is important. It is the embodiment of the spirit of the Cross." Mr. Ward instanced a large number of Protestant churches which were grappling successfully with the downtown problem by the use of the institutional idea. Out of the entire list there was but one Methodist Church. He declared: "The time limit stands across our pathway to success here. One of two things is inevitable: We must be rid of the time limit, or else honestly admit our failure at this sort of work."

Under the same general topic, "The Town Church" was the first paper in the afternoon. It was presented by Rev. George A. Miller, of California. He made the following points: 1. Find leaders in the lay force of the church. 2. Make the spiritual work of the church perennial instead of sporadic. 3. The institutional church has its place in the town as well as in the city.

Continuing the subject, Rev. Dr. J. E. C. Sawyer, of Syracuse, N. Y., discussed the question, "Men in the Church." The readers of the *Northern Christian Advocate* are well aware that Dr. Sawyer wields a Damascus blade, and this vigorous paper was no exception.

Under the general topic, "The Church and Current Reforms," were grouped two subjects—"The Higher Education of the Negro" and "Temperance Instruction: Its Need and Method." The first of these was treated by Rev. Dr. W. P. Thirkield, recently of Atlanta, now of Chicago. Special in-

terest attached to this address because of the election of Dr. Thirkield to the general secretaryship of the Epworth League. His sixteen years at Gammon have afforded him fine opportunity for the study of the needs of the Negro, and it was at once apparent to all that his heart was in the subject. "Educate the Negro because he is a man. Let him have a man's chance. His capacity to receive an education has been abundantly demonstrated. Not only must he have industrial education, he must have the higher education. This is necessary for the training of leaders, and leaders are necessary. The Negro is coming to understand that he must win the battle for himself."

"Temperance Instruction" was vigorously elucidated by Mr. D. D. Thompson, of Chicago. "The economic aspect of the question which has been largely ignored is now coming to the fore and will be a large factor in its final solution. This nation is in greater danger from the liquor traffic than is any other country in the world. The conduct of the Attorney General and Secretary of War touching the sale of liquors at army posts is a crime against Christian America and against humanity."

"Findings of Science and Christian Faith" was the general topic for the first part of Wednesday morning. There were two addresses, one by Prof. William North Rice, Ph. D., of Middletown, Conn., and one by Rev. M. W. Gifford, Ph. D., of St. Clair, Mich. What impression did Prof. Rice make? The impression that he always makes. He's a mighty man. "There were giants in those days." There are giants. Dr. Gifford's contribution was from the opposite view-point from that of Dr. Rice.

"Christian Science" was the very interesting topic which followed. C. D. Lockwood, M. D., of Chicago, treated the subject from the medical view-point in a most intelligent manner. "Let it be admitted in fairness that there are cases helped by this treatment, but they are such cases as are largely influenced by emotion and mental conditions. Considered from the medical standpoint Christian Science is a menace to society. It proceeds irrespective of the claims of diagnosis; innocent conditions often become grave, and it opens the way for the spread of contagious diseases."

Dr. Matt. S. Hughes, of Kansas City, treated the subject from the view-point of philosophy and religion. As a piece of witty sarcasm Dr. Hughes' paper exceeded the article of Mark Twain in a recent issue of the *Cosmopolitan*, while his analysis of the claims of Christian Science based upon the careful study of Mrs. Eddy's book was a merciless exposition, made with surpassing skill, of the unspeakable follies of this modern monstrosity. Dr. Hughes' pen is that of a ready writer and he possesses the power of graceful and effective oratory.

The first address of Wednesday afternoon was by Dr. Mills, secretary of the Twentieth Century Movement. Dr. Mills is already bringing things to pass. While the faint-hearted of the church have been coldly looking on in a spirit of criticism and decrying the project as impracticable, more than \$4,000,000 of the \$20,000,000 have actually come in sight.

Prof. F. C. Lockwood, Ph. D., of Manhattan, Kansas, read a chaste, optimistic paper on "The Spiritual Element in Modern Literature." "Not since the Scripture canon has closed have we had such teaching as we have in Tennyson and Browning. Their great themes are God, love, immortality. They have had the hardihood to abandon the letter for the spirit, and the faith to pass by the shadow for the substance."

"The Church and Municipality" received timely treatment at the hands of Hon. Robert F. Raymond, of New Bedford, Mass. Mr. Raymond has gifts of analysis and oratory

which his lay Methodist brethren of New England will do well to enlist in the cause of their churches. This paper would make a first-class tract for the use of good government clubs.

Rev. Wm. Wirt King, pastor of Lindell Ave. Church, the genial, gracious host of the occasion, followed with an eloquent address on the same subject. "The proper application of the Gospel means the recognition of the social, industrial, educational and physical needs of the people. It is a condition in many American cities that sales girls and clerks are compelled to work for less than will support them. If they make complaint they are deliberately told that they know how to supplement their meagre incomes. This awful condition must be reached. The Gospel must be applied to civil affairs. What a wicked man will do on election day you can always tell; what a good man will do you can't tell. It is a singular fact that goodness cannot be trusted so confidently as depravity to do what is expected of it. It's not so reliable. Average decency is not so much in earnest as average profligacy. Respectability looks at the weather. Decency is afraid of taking cold. Vice is a good deal spry than virtue, has more staying power. Co-operation of Christian sentiment irrespective of creed must be realized before the problem can be solved."

Rev. Dr. George Elliott, of Pottsville, Pa., followed with a paper on "Religion and Righteousness." Dr. Elliott possesses all the dimensions of measurement—height, depth, length and breadth. We do not refer to his physical build at all, but to the degree of his culture. A free atmosphere is required for the untrammelled movement of such as he. We are glad he finds it in Methodism. No atmosphere is freer. No outline or abstract will do this remarkable address justice. ZION'S HERALD should publish the entire address, so in harmony is it with the well-known convictions of that paper.

The general topic for Thursday morning was: "The Church and the Higher Criticism." The writer of this article read the first paper, entitled, "The Opportunity Secured to Evangelical Christianity by the Modern Theological Method." "Emphasis upon facts is the characteristic of the modern method. The Baconian or inductive method is only just now coming to its full perfection. Its application to the various departments of theological investigation secures for them a scientific standing and accuracy in the interests of an intelligent and aggressive evangelism. The authority of consciousness as a test of truth is the fundamental principle of Methodism. This is the principle upon which all modern philosophy is built, is indeed the heart of the Kantian system. This fact gives Methodism a vantage ground of peculiar value."

Prof. H. C. Sheldon, D. D., of Boston, followed with a virile discussion of "Popular Biblical Teaching by the Church." It is fitting that it should be published in full for the readers of the HERALD. In his appearance before the Congress he sustained his well-known reputation for candor and accuracy.

Rev. J. A. Duncan, D. D., of Knoxville, Tenn., preached the Thanksgiving sermon at 11 o'clock, and an admirable one it was. There was no afternoon session on Thursday. Friday morning, at 9.30, Rev. Dr. Duncan delivered a lucid address, abounding in noble sentiment and rich suggestion, on "Denominationalism and Catholicity." Rev. Ira C. Cartwright, of Mexico, made a valuable contribution to the same subject.

Prof. Borden P. Bowne, LL. D., of Boston, in his own inimitable way, set forth "The Present Needs of the Ministry." This was the first opportunity that some of our men in the West had ever had to hear Dr. Bowne. They hope it will not be the last. What an

uplift it would prove to Methodism if every one of our ministers were to read this paper and put its suggestions into practice!

"Religion and Righteousness" was again profitably discussed by Prof. R. S. Copeland, M. D., of Ann Arbor, Mich.

"The Ethics of Church Membership" was the closing topic discussed by the Congress. The first contribution was made by Rev. Thomas H. Armstrong, M. A., of East Palestine, Ohio. This was an earnest plea for a more conscientious fulfillment of the vows of church membership.

The same subject was further elucidated by Hanford Crawford, Esq., late of New York, now of St. Louis. Mr. Crawford went straight for the heart of the matter by asking and answering two vital questions—1. What has the member a right to expect from the church? 2. What has the church a right to expect from the member? To the first question he answered: (a) An open church door; (b) a place to work; (c) a developing church; (d) the exercise of the same spirit in holding him to the church which was used in drawing him to it. He also gave a forceful discussion of ¶ 248 of the Discipline touching the amusement question, and drew the following inferences: Recommendation by the General Conference is advisable, but mandatory legislation is not only useless, it is unwise, injurious, un-Protestant and un-Christian. In answer to the second question he stated: (a) Fidelity to the cause; (b) the shaping of the life after the Christ pattern so that the members shall become model neighbors, friends and citizens; (c) an earnest endeavor to reach those outside; (d) that earnest co-operation that will enable the church to keep open seven days in the week and to become the dominant moral factor in the community and the nation.

Beginning with Monday evening, there were popular lectures as follows: Bishop Warren, "The Forces of a Sunbeam;" President James W. Bashford, D. D., "Wesley and Goethe;" President Wm. H. Crawford, D. D., "Savonarola;" Bishop Vincent, "Tomorrow: A Study in the Church Life of Tomorrow." Each was a masterpiece of its own kind.

There were many spirited discussions, reference to which has been almost entirely omitted owing to limitations of space allowed. There were many distinguished visitors. The exercises of every day were enriched by the services of the superb quartet of the Lindell Avenue Church. Rev. Dr. Jesse Bowman Young efficiently superintended the interests of the Congress touching the public press. His presence at each day's session was a great enlivener of the interest. The unstinted hospitality of the people of St. Louis was an additional charm of the occasion.

The creative mind of Bishop Vincent rendered a good service to Methodism in the origination of this Congress. It was a happy conception and has had a happy consummation. Long may he live to be its guiding genius and inspiration!

Several things are especially worthy of note with reference to the session just closed:

1. It was deeply and pervasively spiritual.
2. It was eminently practical. No Christian worker if he had any power of appropriation or even of absorption could hear its discussions without becoming thereby a more efficient worker for the kingdom.
3. It was remarkable for the loyalty which its men breathed for the spirit and interests of Methodism. We do not believe it would be possible to find a body of men having a deeper love for the church.
4. It was inspirational to a splendid degree. From the beginning to the end its members sat under the spell of the larger vision of the Christ and His kingdom.

Sing Sing, N. Y.

WHO IS IT, AND WHICH IS IT?

REV. J. F. JENNESS.

"YES, some very queer things happen when you are least expecting them," said the Professor to the Theologue who sat at the end of the desk fingering his Discipline. "These things are not sure to go right even when you have arranged all the details beforehand and had a rehearsal. You may be saved a good many awkward scenes, though, if you will follow two rules which I learned from experience to make: First, when you are called upon to officiate at a wedding, be sure you know whom you are expected to join in wedlock. Second, before you begin the service for the baptism of infants, be sure you know whether you are to christen a boy or a girl.

"If you will promise not tell any member of my family, I will relate the experience which led me to adopt these rules. It was when I was a young pastor and a single man. I had passed through several weddings and flattered myself that I was hardened to them. But the day of reckoning for my self-confidence was to come.

"One evening, as I returned from a busy afternoon of pastoral work, I was informed that three young men had called to see me, and that they would return in a short time. Soon they filed into my study—three grim, stalwart fellows, who were evidently there for some serious purpose. I invited them to be seated, but they could not wait. One acted as spokesman, and informed me that they had come to see if I could have a wedding the next afternoon at four o'clock. I replied in the affirmative, whereupon he said that they would also like to have a christening at the same time. I assured them that one service could easily follow the other, and without further conversation my three visitors took themselves away.

"After a night full of dreams, in which the chief figures were blushing brides and crying babies, I sat down in my study for a good morning's work. Fletcher's 'Checks to Antinomianism' was on the table before me, but across my mental horizon came again and again the picture of a wedding in which my part was not performed inside the altar. I stared hard at the 'Checks,' but these were the words I read: 'With this ring I thee wed,' until, if the examiners had asked me, I would have said that Mr. Fletcher was the author of the marriage ceremony, and that we had borrowed the 'Checks to Antinomianism' from the Ritual of the Church of England.

"In the afternoon I foolishly hinted to several ladies that if they wished to see something interesting, they might happen to be at the church about four o'clock, though of course I had no authority to give them an invitation. Such a hint is more potent than a formal invitation; so when the appointed hour arrived, I found all the ladies who had received the hint, and as many more, waiting in the yard of the church. Still there were no brides and babies; and my grim, stalwart three—where were they?

"A quarter past, half past, a quarter

of five, and still no one appeared who seemed to be in need of the minister's services. The ladies began to say that the bride-elect must have changed her mind, when the sound of wheels was heard. In a moment the bridal and christening party entered. At their head was one of the three who had visited me the day before. He came quickly forward to the altar and began in a breathless way to apologize for being so late. Then he stepped aside as another of the three came up the aisle with a lady, unmistakably the bride, on his arm. Behind them came the bridesmaid, leaning on the arm of the other one of the three, whom I afterwards discovered to be the brother of the bride.

"The bride, still clinging to the arm of number two, took her position before the altar. The bridesmaid took her stand at the left of the bride, while her escort to the altar deliberately took a seat. But there was the first man who had entered, twisting his toes and twirling his hat, away at the left of the bridesmaid. Still thinking him to be the 'best man,' I quietly motioned him to my left. He rushed in front of the whole party and squared himself as if for action at their extreme right. Then the service began. All went well until we came to the solemn address to the groom. With the first sentence, the fellow at the extreme right began to say, 'I will,' 'I will,' at a rate which was surprising. In a moment the horrible truth flashed upon me. What should I do? I was about to marry the wrong fellow. There was only one way out of it. 'Are you the one to be married?' I asked. 'I will,' came my answer in deep, sepulchral tones. 'Then kindly stand next to the bride.' Of course there was confusion, and I could hear the titter of those ladies who had 'just happened at the church,' nearly all of whom had been through the ordeal themselves and ought to have known better than to laugh. Oh, why had I been so foolish as to give them that hint? They would surely tell it all over the town, and as my reputation for such occasions was not established, I could not afford to have it reported all about town that the new minister had half married the wrong man. The perspiration stood on my forehead and trickled down my back, but somehow we got through the ceremony at last.

"The baby was brought forward immediately and placed in the arms of the bride, who was to be godmother. I turned at once to the 'Order for the Administration of Baptism to Infants,' and began to read, determined that this ceremony should go all right at all events. And so it did for a few lines; but, alas! those personal pronouns! Is it he or she, him or her? Why did I not have the sense to ask the child's name before I began the service? Of course it was all the fault of those people who did not know that the groom must stand next to the bride. It was that wedding which played havoc with my nervous system. Still, I ought to have asked the name of the child, or something to give me a clue to the proper gender for the personal pronouns. Still reading, I

peered over the book at the baby's clothes and into its eyes, which were looking up into mine as though wondering how I was going to get out of this fix.

"Finding no help there, I tried putting the pronouns all into the common gender, but that would not do. So, in desperation, I stopped and in a solemn voice commanded: 'Name this child.' Horrors! What was that? Did she say *Francis*, or *Frances*? Which is it, a boy or a girl? What shall I do next? Why was I not feeding chickens and raking hay on the old farm? What ever induced me to leave that quiet life for one in which I am placed in such awful straits as this? Remember, I was young, and like yourself a single man just from college, and that wedding had been such a strain on my nerves. Suddenly a happy thought struck me. 'Is that all the name you are going to give—er—it?' I asked. 'No, we are going to call her *Frances Catherine Florence*.'

"Saved! It is *she* and *her*, and through the rest of the chapter all went well.

"What a funny wedding!" said little Mrs. Stevens. 'I never saw such a funny time; but the christening was just sweet!'

"Yes," I said, coming up, 'and what a beautiful name! *Frances Catherine Florence*. I used to think that a girl ought to be christened with only one name; then, when she is married, she can keep her maiden name and still have only three; but now, if I ever have anything to do with the naming of a baby girl, she shall have at least ten names to start in with.' And for the time I meant it. The next morning they told me that I had been screaming in my dreams: 'Which one of you is the bridegroom? *Francis*, *Frances*—which is it, a boy or a girl?' At dinner they told me—nothing; for I had accepted an invitation to spend a few days with a friend in the country, and when I came back to town I changed my boarding place.

"Now, not a word of all this to my wife, young man! She has always had a suspicion that I did something terrible at our wedding, but has never been quite sure. But this would be to her the proof positive."

Rosario de Santa Fé, Argentine Republic.

POPULAR BIBLICAL TEACHING
BY THE CHURCH

PROF. H. C. SHELTON.

[Delivered at the Methodist Congress at St. Louis.]

FORMAL discourse respecting the Bible is of secondary importance in ministering to the people; not necessarily of slight importance, but unmistakably to be assigned to a secondary rank. A theory about the Bible, however good and justifiable it may be, is not armed with any special regenerating efficacy. The Mohammedan is not necessarily made over into a new man by dwelling on the doctrine of the eternal, heaven-descended Koran. His doctrine cannot alter the actual level of truth contained in the Koran, and it is the actual level of truth with which the soul comes into sympathetic contact that determines the measure of upward impulse. This holds true for any book. A label cannot fulfill the function of the

goods to which it is attached. The accepted theory may label the Bible most correctly, but no great amount of nourishment can be gotten out of the label. Man's inner life is nourished only by appropriation of high ethical and religious truth.

The obvious induction is that the people will be badly served by frequent and long-winded discourses about the Bible, even when the discourses are occupied with tenable views. What they need is a message from God, not a message about a message, or supposed message, from God. What they need is truth that reveals God, that illuminates the face of His kingdom, that flashes in upon the vision the meanness of sin, the glory of righteousness, the greatness of the fore-lying destiny—actual bread and living water, and not the statement and defence of a formula about them.

Still, though it would be a triumph of silliness to give a wide place in pulpit effort to talk about the Bible, it serves a good purpose to award the theme that amount of attention which is required for inducting the people into a normal view of the Scriptures. Other things being equal, a normal view of the nature of the Bible, or of the conditions of Biblical authority, will further the appropriation of such truth as has a real spiritual function.

Now opinions doubtless differ as to what is the normal view. But a short road ought to be open to some sort of a consensus on this theme. Assuredly, no one will deny that the normal view of the Bible makes it not an end in itself, but an instrument subservient to the great end of uplifting men into communion with God. Like the Sabbath, the Bible was made for man, not man for the Bible. To reverse the relation is nothing less than a species of idolatry. It follows that if there are any things in the Bible which, apart from personal eccentricity and caprices, are ever furnishing occasion for apology and forced reduction from their natural sense, any things the imputation of which to a divine source is intrinsically suited rather to hinder than to promote communion with God, then those things cannot rationally be assigned the worth of divine revelation. One may deny that there are any such things in the Bible; but he cannot consistently deny that, if they are there, then they fall below and outside of the plane of divine revelation.

Again, no one surely will deny that a normal view takes account of the human factors which wrought with the divine in the production of the Bible, and, excluding arbitrary assumption, keeps within the warrant afforded by the sum total of accessible facts. This much of restraint upon theorizing is the plain dictate of intellectual sobriety and honesty. No less unequivocally is it the dictate of a rational prudence. For in proportion as a theory of the Bible overreaches the warrant of facts, it is exposed to assault. In an uncritical age, or in a circle which allows inquiry to be foreclosed by fiat, this exposure may not occasion any serious discomfiture. But in an age of irrepressible search, like the present, an overreaching theory is likely to be a mischievous investment. It has a large capacity for working badly in two directions. The task of defending it will almost inevitably tempt a certain order of minds into a species of Vatican dogmatism; while minds of a different order, galled and afflicted by the same task, are liable to be driven, in their experience of mental reaction, too far in the opposite direction from that of the assailed and badly defended theory.

Premising this much as an indisputable basis, we proceed to elucidate a few maxims on the kind of tuition respecting the Bible which ought to be offered to the people. The first of these is suggested by present conditions, and takes this form:—

The people ought not to be taught to entertain an exaggerated expectation respecting a probable or possible confirmation of the details of Biblical history.

Enthusiastic statements are made in our day relative to the office of archaeology. Sometimes the impression is conveyed that when its work is done there will be no alternative left but to believe implicitly every statement of fact between the covers of the sacred volume. Now, we join in saying, All honor to archaeology! A precious instrument is the spade which exhumes a single relic from the soil over which have marched the great providences of God in a distant age. But a just enthusiasm for archaeology need not rob us of a sane judgment as to limitations on its competency to confirm the details of Biblical history. There is one broad consideration which is enough by itself to enforce the conclusion that archaeology can never afford any positive testimony to the truth of the major part of the items in the Biblical narratives. Israel was a too insignificant power in the sight of the contemporary record-making nations to be awarded any considerable place in their annals. The most, then, that can rationally be expected from archaeological research is some measure of support to certain general outlines of Biblical history, some measure of justification of the atmosphere or coloring given to certain events or series of events, and finally positive confirmation of a comparatively small number of specific items in the narratives of the Bible.

That this estimate is quite large enough is evidenced by the actual outcome of archaeological enterprise. As the whole scholarly world knows, men like Professors Sayce and Hommel are not specially bashful about bringing to the front any evidence that may serve to confirm Biblical history. All they have brought forward, however, even if it be taken at their own estimate of its trustworthiness, keeps well within the description just given of the possible service of archaeology. In their pardonable enthusiasm, it is true, they may occasionally utter a sentence which seems to imply that the whole field of Biblical history is about to be made brilliant with the light of irresistible confirmatory evidence. But they do not really mean as much as that, and their achievements certainly do not come in sight of any such consummation. In fact, they do not disguise their conviction that the verdict of archaeology, though largely friendly to Biblical history, is in part adverse. At least this is true of Professor Sayce. Among other things he notices that, in Genesis, Abimelech is called king of the Philistines, whereas monumental evidence shows that at the time referred to the Philistines had not yet settled in Palestine. He decides that the date of Sennacherib's invasion, as given in Second Kings, needs to be corrected, and indeed that a considerable part of the chronology of the kings is subject to correction from the cuneiform annals. He scores the easy-going habit of the chronicler in dealing with history, observing that he wrongly styles Zerah an Ethiopian, makes two persons out of Pul and Tiglath-pileser, and in various numerical statements lets loose an Oriental imagination. He regards the historical evidence as seriously challenging the trustworthiness of the Book of Esther. "Only one conclusion," he says, "seems to be possible: the story of Esther is an example of Jewish Haggadah which has been founded upon one of those semi-historical tales of which the Persian chronicles seem to have been full." He represents archaeology as setting the Book of Daniel in scarcely a better light. He sides here openly with the adverse critic and says: "The judgment he has passed on the so-called historical chapters of the Book of Daniel has been abundantly verified by

the recent discoveries of Assyriology." Certainly this does not look as if archaeology could be counted on for establishing Biblical inferrancy.

If, then, religious faith demands that much, it must find its basis in something else than archaeology—a something else which is able veritably to contradict archaeology; at least, if men of the stamp of Sayce come anywhere near being true representatives of that branch of scientific study.

What has been said in behalf of the proposition, as laid down, is designed to serve as an antidote to such flights of sacred oratory as nourish a misplaced confidence. Of course full place is to be given to the complementary proposition, that the people should be taught to entertain as unqualified a confidence in the details of the Biblical narratives as archaeology and all other sources of evidence truly warrant. Indeed, if it is necessary to sin at all against fact, it were better, in consideration of the debt of reverence due to the Bible as a whole, to make too much rather than too little of Biblical fidelity to history.

Our next maxim is also suggested by present conditions. We give it formal statement in these words:—

The people ought not to be taught to think of what is styled the higher criticism as resting simply on a shallow basis of caprice and hostility to the faith, or to expect that as regards its cardinal contentions it can be put out of court by an easy, shorthand method.

We plead guilty to using the term "higher criticism" in a somewhat popular sense. Properly speaking, it denotes a method or kind of study, not a sum of conclusions; that is, it denotes the study of the Biblical documents for the purpose of ascertaining their origin, their date, and the historical value and credibility of their contents. In this sense it describes the work of the staunch conservative, in so far as he assumes to proceed critically, no less than that of the pronounced radical. But currently in this country the term couples critical procedure with an attachment of special conclusions. The more important of these conclusions are the composite character of the Pentateuch and the relatively late date of some of its constituents, the plural authorship of Isaiah, and the post-exilic origin of the Book of Daniel. For the sake of convenience we allow the phrase "higher criticism" to cover in particular this list of specific conclusions.

As urged in the above proposition, it is best to let the people understand, if they are invited to consider the subject at all (and enforced consideration ought to be infrequent), that there is no facile scheme for disposing of higher criticism. The fact is, there is no such scheme. Higher criticism is not disposed of by appealing to the authority of Jesus Christ. For a great many devout scholars cannot persuade themselves that Christ, in using the ordinary forms of citation from the Old Testament, had the slightest intention of pronouncing for or against theories of literary criticism. They conclude that under the conditions then existing it was as natural for Christ to speak of the first division of the Old Testament under the title of "the law of Moses" as it was for Him to speak of the rising of the sun, and that He had no more of a determinate purpose to publish a literary judgment in the one case than He had to publish a scientific judgment in the other. They consider it next to a certainty that His lofty discretion and devotion to the highest spiritual aims must have served as a bar against a dissenting and eccentric style of reference to the ancient oracles, the result of which could have been only dis-

traction of attention from more important themes, frenzied opposition, and interruption of the course of His ministry. Thus, the appeal in question is not likely to put any sort of effective restraint upon scholars.

Again, higher criticism cannot be summarily disposed of by reference to divergences and contrarieties of view among the critics. All that is very far from proving the traditional theory to be in the right. In the sixteenth century the traditional theory was Roman Catholicism. The critics were the Protestants. Did the notorious differences among the Protestants prove that Roman Catholicism was in the right? The differences proved that the attempted work of reconstruction was difficult, not that it was unnecessary or a piece of ungodly caprice. Insight into the shortcomings of a traditional theory not infrequently precedes the clear ascertainment of the appropriate substitute. It would be no strange thing, then, if the necessity should be disclosed to Christian scholarship of revising the traditional theory of the Pentateuch, or of some other portion of the Old Testament, while yet the nature and measure of the revision should stand in question. The lesson to be drawn from the differences in question is simply a caution against swallowing in its totality any one of the competing theories, the traditional included, in advance of the most patient and thorough investigation.

Again, higher criticism cannot be disposed of by an appeal to archaeology. So far as we have been able to discover, Professor Sayce has found no occasion to deny, even if he has found none to affirm, the plural authorship of Isaiah. As has been noticed, he hands over the Book of Daniel to the critics, and that on the basis of the demands of Assyriology. It is evident, he says, that the author of the historical passages in that book was as little a contemporary of the events which he records as was Herodotus. On the Pentateuch he assumes a somewhat more conservative position. He considers it credible that Moses wrote the larger part of it; but it is to be noticed that most of what he adduces goes rather to show the possibility of the Mosaic authorship having reached that measure than to establish the fact. The critic who has a reason for retrenching further the authorship of Moses will not regard himself as necessarily estopped by the fruits of archaeology in the hands of Sayce.

It is to be noticed, moreover, that our archaeologist, besides granting with Hommel the composite character of the Pentateuch, makes considerable concessions to the theory of post-Mosaic origin. He assigns the list of Edomite kings in Genesis 36 to the time of the monarchy, and refers a part of Genesis 10 to the age of Ezekiel. Respecting the Pentateuchal code he says: "The details of a legislation which was adapted to the period of Moses would have been wholly unsuited to the age of the Judges, and still more to the period of the Kings. So far as the change and modification are concerned which all institutions in this world must necessarily undergo, the Mosaic legislation was a matter of growth." Of the Pentateuch as a whole he says: "The work has passed through many editions; it is full of interpolations lengthy and otherwise; and it has probably received its final shape at the hands of Ezra." This is certainly equal to a half indorsement of higher criticism. Of course it can be said that Sayce is one thing and archaeology is another. But then Sayce is in repute as a conservative archaeologist, and no reader, we think, can doubt that his predilection is decidedly for the conservative side. The presumption, then, is that archaeology has no function to drive higher criticism from a good part of its field.

Once more, in some portion of its contentions higher criticism finds an ally in an in-

tellectual tendency of the age. That tendency may be defined as a pronounced appreciation of the principle of continuity, a distinct stress upon the law of gradual progress. The vast amount of illustration of this principle or law which has been brought forward by evolutionary science has probably had its influence in the sphere of historical research. At any rate, it has become characteristic of workers in this sphere to expect, in relation to the genesis of great historic institutions, to find evidences of a prolonged development. Their research assures them that complex rituals and codes have required, in the main, generations for their growth. It is to be expected, therefore, that where they are confronted by the elaborate Pentateuchal system they will not forbear to search for tokens that it came into being by a gradual process. The intellectual tendency in question cannot, undoubtedly, be permanently effective in a given line without favoring evidence. It guarantees, however, that such evidence will not be overlooked. Whatever may be its merits, it is here and must be reckoned with. It is here not as a sporadic or faint motive power, but as an energetic leaven in the rising scholarship of the age. All university life is touched by it. Almost the whole of the younger generation of advanced scholars feels its effect. It has come about from the co-working of this tendency with industrious investigation that you could look through the ranks of free scholarship and scarcely find a single competent Orientalist under forty-five years of age who has not diverged very appreciably from traditional views on prominent themes of Biblical inquiry.

What has been said intimates sufficiently, we think, that there is no easy method for putting higher criticism out of court. Of what avail is it, then, to foster the imagination of such a thing in the minds of the people? The illusion can but work mischief in the end. If a man believes that he has an effectual antidote to higher criticism, and a divine call to administer it, let him produce the remedy. But let him not take a false measure of the task on hand. It is a melancholy spectacle which is presented when a fledgling in theology undertakes to down higher criticism in a half-hour's superficial harangue. And a still more melancholy conjunction of knight and windmill occurs when a man of years and official dignity sees fit to indulge in this sort of tournament.

No one will understand us to disparage in the least sound work against an intemperate style of criticism which puts the supernatural under ban and arbitrarily abridges the historical basis of revelation. But higher criticism is not necessarily of that cast, any more than animals must all belong to one species. It is a hasty and shallow arbitrariness which excludes distinctions. The plain fact is, that there are scholars who, while accepting what we have styled the cardinal conclusions of higher criticism, have not the slightest objection to a well-attested miracle, and heartily rejoice over every added confirmation of the framework of Biblical history.

The discussion of the negative maxims with which we have been dealing, bearing as it does against a strained and excessively technical theory of the Bible, prepares for a comprehensive positive maxim. We frame it thus:—

While the people should not be fed on illusions, and should be invited within the proper limits of their opportunity to look on the results of scholarly investigation with open eyes, they should be led to maintain a cheerful confidence in the Bible by viewing its contents in suitable perspective; in other words, by laying a preponderant stress upon the trend and outcome of its ethical and religious teaching.

Not a valid word, we believe, can be said

against this maxim. An overreaching, ultra-technical theory, which puts the stamp of divinity equally on all parts of the Bible, imposes for its establishment terrible and disheartening demands. And even could it be established, it would be a burden rather than a benediction, as making God responsible for some things (we do not say many) which cannot be charged to Him without shadowing His face to religious contemplation. Any one who reads the Bible in anything like a state of wakefulness ought to be able to apprehend this. But let that be as it may, every one will admit that the observance of a proper perspective in connection with any subject-matter is a prime condition of mental health. It follows, then, that it cannot be dispensed with in a normal dealing with the immensely varied contents of the Bible. It is the path to religious security, to unassailable confidence in revelation, as well as to religious symmetry. The way not to be disquieted over discrepancies, over faults in history, over the débris of human misconception and passion which are scattered here and there upon the field of vision, is to look above and beyond them to the rising levels of ethical and religious conception. Even in the Old Testament there are very lofty heights of thought and sentiment, summits which overtop by far the literal Sinai. All is not at the best level; some things are very noticeably below that level. But the in-working impulse is high-reaching. Taken in its entirety the Old Testament makes record of a drama loftier and more intense by many degrees than any which was ever framed by the imagination of an Aeschylus or a Shakespeare. There runs through it the impress of a great motive-power leading onward and upward. Like the breeze which in the vision of Dante swept over the grove of Paradise and inhaled all the branches in one direction, a breath from the Almighty seems to move over the Old Testament theatre and to make its events point in one direction—the direction of a better hope and a higher consummation. And who that measures the revelation in Jesus Christ will deny that the presage was amply realized? How beautifully through the medium of His illuminated filial consciousness are set forth the lineaments of the Heavenly Father! How pure and lofty the moral ideal illustrated in His person! How exquisite the union in Him of meekness with strength, of spirituality with kindly contact with the world, of brotherly spirit with transcendent lordship! How perfect and self-evidencing the ethical and religious code which He published! It cannot be superseded; it cannot be transcended. The loftiest angel that shines before the throne must confess allegiance to it. It is fit to rule the society of heaven. Its enthronement here would transform the earth, and go far to make it like the new earth of prophetic vision. Thus, whatever deficit there may be at this or that point in the Bible, perfection lies in its ethical and religious outcome. Let the people be taught properly to realize this, and in the face of any results of candid investigation they will not lack a firm ground for a cheerful confidence in revelation.

Our maxim has the advantage that it simply gives the formula for the best Christian practice. The best Christian dwells habitually at the summit of revelation. He gets as near as he can to that radiant centre where the consciousness of Christ shines upward to the Father and outward upon the human sphere. It never occurs to him to select the example of an imperfectly sanctified man as against that of the Master. He never thinks of exchanging a benediction of Christ for an Old Testament malediction. He is never tempted to seek spiritual incentive from the minutiae of Levitical prescription as opposed to the illuminating words of the Gospels and the Epistles. In short, whether he ever formulates his practice or not, the best Christian actually deals with the Bible according to our maxim. He observes perspective. He lays the main stress upon the ethical and religious outcome. He dwells with Christ, and makes companionship with truth harmonious with the spirit of Christ. Let the theory of the Bible which is taught to the people, if they are to be served to a theory, conform to this healthy and beautiful practice.

THE FAMILY

LIGHT AT EVENTIDE

EBEN E. REXFORD.

The day had been a long and lonesome one,
With not one gladdening glimpse of God's
bright sun —

A dreary day, wherein to sit and sigh
For the missed sunshine and the days
gone by.

My mother's Bible on the table lay.
I turned its pages in the waning day,
And lo! this promise broke upon my
sight —

"Behold! at eventide it shall be light!"

Even as I read, one long, bright shaft of
gold
Shot through the clouds that parted, fold
on fold,
Along the west, until I seemed to see
A glimpse of heaven and of eternity.

And through the awful splendor came a
voice

That awed my listening soul. It said:
"Rejoice!"

What I have promised that I will fulfill —
Beyond the clouds My sun is shining
still!"

Shiocton, Wis.

Thoughts for the Thoughtful

An inborn charm of graciousness
Made sweet her smile and tone.

The dear Lord's best interpreters
Are humble human souls.
The gospel of a life like hers
Is more than books or scroll.

— Whittier.

God reveals the secret of His future will to
those who worthily do it in the present. —
James Martineau.

We give and receive direct soul impres-
sions. Every one of us leaves an impress on
every one he touches; every one of us re-
ceives an impress from every one who touches
him. — Lyman Abbott, D. D.

There is no such thing as negative influ-
ence. We are all positive in the place we
occupy, making the world better or making
it worse. — Talmage.

If one waits to find perfection in his friend,
he will probably wait long, and live and die
unfriendly at last. The fine art of living,
indeed, is to draw from each person his best.
Friendship is in itself as fine an art as is
painting or music or sculpture. — Lillian
Whiting.

Your perpetual irritations, your fits of
anger, your animosities, your jealousies,
your gloomy, hypochondriac fears — these
all at bottom are the disturbances of hunger
in the soul. . . . Three-quarters of all the
ill-nature of the world is caused by the fact
that the soul, without God, is empty, and so
out of rest. — Horace Bushnell.

Some Christians are bountiful fruit-bear-
ers, and the reason is that they draw all their
supplies of grace and all their inspiration of
daily conduct from their deep-down heart-
union to Jesus. Love of Jesus is the motive
that subdues selfishness; and loyalty to
Jesus holds them as a stout root holds a tree
amid the blasts of winter's tempests, or
under the summer's parching droughts. Glo-
rious old Paul was always abounding in the
work of the Lord, and he tells the secret of
it when he said, "Christ liveth in me." A

drought never affects a well-rooted Christian
whose soul is in constant connection with
the fountain-head of all spiritual power. —
Theodore L. Cuyler, D. D.

A gentleman who was walking near an
unoccupied building one day saw a stone-
cutter chiseling patiently at a block of stone
in front of him. The gentleman went up to
him.

"Still chiseling?" he remarked pleasant-
ly.

"Yes, still chiseling," replied the work-
man, going on with his work.

"In what part of the building does this
stone belong?" asked the gentleman.

"I don't know," replied the stone-cutter;
"I haven't seen the plans."

Then he went on chiseling, chiseling,
chiseling. Now that is what we should do.
We have not seen the great plans of the Mas-
ter Architect, but each of us has his work to
do, and we should chisel away until it is
done. — S. M. Haines.

A long time ago there was in Scotland a
chain-bridge famous for its massive strength.
A French engineer came over and took its
dimensions, and in due time built a similar
structure on the Seine at Marly. It was,
however, much lighter and airier than its
prototype. When its gates were opened to
the multitude it began to sway to and fro
ominously beneath their footfall and pres-
ently gave way. The trouble with this
bridge was that its architect had omitted the
middle bolt, thinking it but a clumsy feature
at best. There are those who are making a
similar mistake in these days in their eager-
ness to press the application of the Gospel
upon the temporal wants of the people. The
middle bolt of the whole gospel fabric is the
cross of Jesus Christ — God's plan for the de-
liverance of the race from sin. — DAVID J.
BURRELL, D. D., in "The Spirit of the Age."

O God, who workest hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As best it pleaseth Thee.

The toil of brain, or heart, or hand,
Is man's appointed lot;
He who God's call can understand
Will work, and murmur not.

Our skill of hand and strength of limb
Are not our own, but Thine.
We link them to the work of Him
Who made all life divine.

Our Brother-Friend, Thy holy Son,
Shared all our lot and strife;
And nobly will our work be done,
If molded by His life.

— T. W. Freckleton.

There is a legend that, upon one occasion
in the latter days of Greece, when all practi-
cal faith in the gods had died out of the
minds of educated people, a prize was offered
to the sculptors of Greece for the best statue
of a certain god; and down in the country-
side, somewhere by a marble quarry, there
lived a country lad who still believed in that
god, and for love of him desired to make the
statue. He chose a block of marble and
hewed away manfully. He had before his
mind a beautiful ideal of the grace and maj-
esty and power of that god; but when he
had wrought his best he made a very crude
statue indeed.

And the legend says that this god, seeing
his endeavor, when the trial came and the
experts were laughing at this crude thing
which the boy had shaped with clumsy hand
but believing heart, the god himself entered
into that pathetic marble failure, and then
all the harsh lines flowed into perfect sym-
metry, the head was lifted proudly, and the

marble glowed with all the nameless grace of
life.

This legend out of ancient Greece faintly
shadows forth the actual fact for you and me
today, that God the Son is within us. He en-
tered when we believed. He is now asking
from us yieldedness to Himself. — O. I. Scho-
field, D. D.

MR. WINGATE'S BEQUEST

MRS. HARRIET A. CHEEVER.

TO begin with, he was a Christian
man. For years his name had been
in the church manual as a member in
good and regular standing. He had paid
his church dues regularly, and always
dropped a little something into the con-
tribution-box whenever it was passed
around. There, however, the matter of
giving was practically ended. For, in
reality, Mr. Wingate did not enjoy what
is called "giving away." As with too
many another well-meaning man, it
came hard with him to part with money
for religious and benevolent purposes.

It always irritated Mr. Wingate to a
degree when the minister preached a
sermon bearing on the subject of indi-
vidual responsibility and obligation in
the matter of conscientious giving.
What more, pray, need a man do than
contribute his share toward the support
of the Gospel in the place where he
lived, and keep dropping pieces of silver
into the contribution-box?

But, at Thanksgiving time, Dr. Worth
preached a searching, disconcerting ser-
mon in which he said that he wished,
between that and Christmas time, such
members of his congregation as felt
willing to, would make a little calcula-
tion and see what proportion of the
year's income, that God had generously
bestowed, had in a sense been given
back to Him.

Mr. Wingate thought that was bring-
ing matters down to a pretty fine point,
and looking up quite a close issue as
between God's gifts and personal re-
turns. Nevertheless he could not get
the suggestion out of his mind. At last
he did — partly out of curiosity, it must
be confessed — run over some figures,
making a kind of summary by aid of his
note-book; but he soon shut it with a
snap and with the mental comment that
doubtless a goodly proportion of what
he had "returned" had not been noted.

The year about closing he knew had
been a fairly successful one; so had the
previous year, and the one before that.
Then he remembered that several times
it had occurred to him that, in view of
his continued prosperity, he ought to
make a moderate bequest to some chari-
table object, or to missions, or some-
thing of that kind, so as to insure — this
was only vaguely put — a sort of justify-
ing balance in the end.

Like most men he shrank from tam-
pering with his will. It had been a
great relief when it was finally drawn
up, witnessed to, and put aside (he
hoped) for years. Yet it had been re-
assuring, he also recalled, to reflect that
possibly from time to time he might add
a codicil or two as his possessions in-
creased. Now it seemed the right thing
to make one of these additions.

Accordingly, a few days previous to
Christmas — he wanted his mind freed

of the matter before the New Year should dawn — he did "give and bequeath the sum of five thousand dollars" to two different missionary objects, had the codicil properly witnessed after signing, and straightway felt immensely relieved. And perfectly satisfied he might have remained — *might* have — had it not been that before dropping to sleep that night he allowed himself to dwell on the meritorious and gratifying act of the day.

Five thousand dollars! all safely bequeathed and devoted to most worthy causes. The sum rang its changes in a confused, triumphant way through his brain for a moment or two, then, with strange distinctness, he saw his five thousand dollars, in gold, placed high and dry, safe and remote, on a strong shelf well raised above the reach of other hands than his own, the shelf seemingly poised in mid-air and held, so far as he could see, by none other than Almighty God.

Remote and safe; gathering to itself no interest as the years sped by, practically useless for no knowing how long, and — merciful God! what meant the pathetic panorama or actual presentation that was passing beneath it? Poor, pleading forms that groped in spiritual darkness, knowing nothing of the helpful store above their heads; they stumbled on unaided, while the idle gold accumulating never a penny was held by will of man until — only a blank occurred there.

Then a voice seemed to say: "If only that waiting gold could help those darkened souls into the light!"

Then a second voice: "Yes, but it will help them after a certain time and event."

First voice: "Ah! but in the meantime they might come into God's great light, and in turn help others, so hastening the redemption of their race. Alas! that the work must tarry."

Then a missionary, hampered and hindered in his work for want of a little assistance, passed beneath the withheld gold praying for help in his saving work.

A voice again: "If only that gold, so safe and high, could minister but a tithe of its value to help that earnest, willing worker!"

Second voice: "But the man who owns it may not think it prudent to disburse the sum now. It may be he providently waits until his wants on earth are ended."

Mr. Wingate knew now whereof they spoke, and awaited eagerly the reply of the first voice.

"There is no need that he should give it all at once. Neither the man untaught, nor the one who longs to teach him, calls for all that store. But let me tell you —"

Mr. Wingate was partly aware of an effort to escape the cords that held his attention, but the first voice went on: —

"That is what men are continually doing; some do it to ease a conscience not wholly at rest as to the fulfillment of recognized requirements. Others — blessed in the eyes of God — do it in addition to constant and generous giving right straight along. These are not the majority. The greater number, feeling as the owner of that gold feels, that some-

thing more than their usual meagre, narrow gifts are somehow due, in view of the bounties of a bounteous Giver order that when their lives on earth shall cease, and they can no longer use what may be left, a certain proportion shall — as in the case before us — be given toward the upbuilding of the kingdom of God."

"But it serves its mission then," said the second voice.

"Sometimes," was the cautious response. "Sometimes; but there are various ways of missing it."

Then in an impressive staccato the first voice added: "The present good he might have done, and not have left the future good undone."

Suddenly, very much against his will, and almost without his own volition, Mr. Wingate began reaching up and taking away that gold. A dull ache at first accompanied the act, increasing to keen regret, as little by little he withdrew what had in anticipation been given away and consecrated to a sacred use.

"Oh, if I only had actually given it when I could!" he murmured. "This much, at least, would have been secure, would have been saved! Why, why, did I hold it so close when I knew the good it might be doing? A home missionary asked for aid I might have given, very likely would have, but for the consciousness of this vanishing bequest. A city missionary besought assistance so piteously I surely must have lent a hand only for the unworthy reflection of what I should bestow at last. Poor old Mrs. Knapp had to give up her religious paper because she could no longer pay for it — and I knew it. A tiny fraction of this sum bestowed in time would have secured it for her for years. Little calls without number, aggregating much before God, could easily have been met, and wants relieved, but they were passed by unheeded because of these few thousands of my bequest. And oh! had I only given as I went along, 'it might have been' that no such necessity as confronts me now would have forced the withdrawal of this my so small bequest."

Then with the weird transition of a dream he neared the gate of heaven. It was here that he discovered that, all unwittingly, he had promised himself at least partial upholding and justification because of having remembered God in his will.

Remembered God in his will! Oh, how paltry, how pitifully paltry, the whole idea became now! Gaged beside the many little gifts of kindness, the needed charities and benevolences, that looked such God-blessed privileges now they were forever passed, how nipping looked the little piles of gold that after all he could not give and could not save; that had only been his to give when he *might* have given, and so have saved it.

There was a strained effort at recalling some comforting event, something that had to do with a day that was close at hand, something that told of a Redeemer. The effort increased, and — the man awoke.

"I will alter my will the first thing in the morning," he said. "Better use my money in time."

But he did not alter his will in the morning. He remembered it was the day before Christmas, and with the strong vision of the night clearly before him, he arranged some Christmas surprises that, only the day before, would have surprised no one more than himself.

That bequest never was tampered with, until in later years it was wisely, providently increased. But the timely vision bettered the man's whole after life. Reflecting at the end of that first new Christmas Day on the recommendation of Dr. Worth's sermon, that such members of the congregation as *felt willing* to should calculate as to the proportion of God's generous bestowal which had in a sense been given back to Him, —

"The Doctor was wise," said he.

Newton, Mass.

W. H. M. S. NOTES

— Ground was broken at Washington, D. C., on Nov. 16, for Rust Hall, the greatly-needed adjunct to the Training School of the W. H. M. S.

— Ground was also broken the same day for an addition to Sibley Hospital, an important part of the Training School, which will double its capacity for usefulness.

— Four young women who understand stenography are wanted at Washington to take the Bible training. Write to Miss M. M. Tomkinson, preceptress, 1140 N. Capitol St., Washington, D. C.

— Young women who desire to serve Christ in His poor and suffering ones are urged to write to Sibley Hospital for course of study and other particulars at an early day. Address "Sibley Hospital, North Capitol and Pierce Sts., Washington, D. C."

— "In no place are Deaconess Homes more needed than in San Juan and Ponce, Porto Rico." So say our missionary secretaries. A lady of New York Conference W. H. M. S. has given \$500 toward sending out two deaconesses at an early day.

— Newark Conference W. H. M. S. has its Deaconess Bureau, which has just opened a new Home in Newark, N. J. This is the second in the Conference, one being already established in Jersey City.

— Griffan Deaconess Home at Rensselaer, N. Y., opposite Albany, has just opened under the auspices of the W. H. M. S. Miss Dorothy Graham, for several years the highly-esteemed art teacher in Ohio Wesleyan University, is the superintendent.

— The Bureau of Supplies of the W. H. M. S. owns \$250 worth of fur overcoats for the use of ministers in the "blizzard swept plains of the great Northwest." Supplies sent out last year to the heroic workers at the front aggregated \$67,000.

— Friends of the W. H. M. S. are asked to note that all gifts for buildings will apply on the Twentieth Century Fund. A good beginning has already been made on the \$200,000 offering asked by the W. H. M. S. Gifts for Rust Hall and Sibley Hospital are much needed at this time.

— The education of Chinese children on the Pacific Coast is a problem of moment. Owing to adverse legislation, there are no public schools where these children can be received. Missionaries of the W. H. M. S. are doing their part, teaching the Word of God and the English language.

— "How glad I was that I had read the leaflets on Mormonism," said a lady recently. "Entering a home in which I often visit, I was accosted by a gentleman who

introduced himself as a representative of the Church of Jesus Christ. 'Of the Latter Day Saints?' I asked, and he assented. We talked for an hour, and, thanks to the leaflets, I was able to reply to all his sophistries, and perhaps to save my less instructed sister from infection." Send ten cents to Miss Van Marter, 150 Fifth Ave., New York, for a set of these leaflets.

—The corner stone of an Institutional Building for the housing of the Bohemian work in Baltimore, was laid on Sunday, Nov. 19, Bishop Joyce presiding. The Deaconess Board of the Baltimore Conference W. H. M. S. has undertaken this large work, and Bishop Joyce, in a stirring address, paid a high tribute to the Christian women who are carrying on the work, with the hearty co-operation of Baltimore Methodists.

PENIEL

Unto Peniel every soul must come!

We all must wrestle till the break of day,

Sometime with a stern angel in the way,
Whose face turns from us and whose
lips are dumb.

"Thou being, strange, inscrutable, reveal
Thyself!" we cry. He answers not nor
heeds,

While the night wind goes sighing in
the reeds,

And the vast constellations o'er us
wheel.

And then, upon a sudden, "God!" we
cry,

And tremble in the arms of Him divine—
Then doubt again, if it be God or sign,
And struggle even till the morn is nigh.

In the gray dawn it comes to us—the
truth:

(And we grow sudden faint, as on the
thigh

The Angel touches us, for memory,
And vanishes.) The old, old sin of youth!

Peniel! We have seen Thee, God, at last,
And felt Thy withering touch upon the
wrong.

So perish it! For though we wrestled
long.

In loving urgency Thou didst hold us fast.

—JAMES BUCKHAM, in *Congregationalist*.

BOYS AND GIRLS

LITTLE REBECCA IN THE SECRET SERVICE

IT was only a square piece of linen cloth, on which, in orderly array, were worked, first, the alphabet, in both small and capital letters, then the numbers up to fifty, the days of the week, the months of the year, and, finally, in an elaborate style, a verse of Scripture. A genuine, old-fashioned sampler it was, with the owner's name worked in faded blue and red, —

"Rebecca Marvin, aged fifteen."

"She was my grandmother," said Grandmother Gerry, as she spread out the faded sampler on her knee, and called our attention to how well it was done.

"How many years ago did it happen?"

"Over a hundred years ago. Rebecca

lived in this very house: her father built it. She must have been a pretty girl; for she was a pretty young lady: her picture testifies to that. She had dark blue eyes and red cheeks, and her hair was curly and abundant. But the adventure of the sampler happened when she was a very young girl. It was during the Revolution, you know; and there were exciting times down this way.

"One day, some time after the battle of Lexington, when Rebecca ran upstairs to tell her father that dinner was ready, she found him pacing up and down the room with hurried, restless strides.

"What is the matter, dear father?" asked the little maid, slipping her hand in his, and raising herself on tiptoe, so that she could kiss him.

"I am puzzled how to get a message to Capt. Gray, who is stationed five or six miles down the road," said her father, anxiously.

"Can't you send James or Pete?"

"Ob, yes; but there is danger that my messenger may be captured by the British, and my plan would be discovered by the enemy. James and Pete, though trustworthy servants, would, if taken, immediately betray themselves. No; I must have some one who would not be easily suspected, and who, if caught, would keep cool and evade exposure."

"Father," said Rebecca, her dark eyes glowing, "let me go."

"You!" exclaimed her father. "Why, my dear child, you are so afraid of the red-coats that you never dare go out alone; and here you are talking of going several miles down a road frequented by the very soldiers you fear so greatly!"

"But, father, I don't think they would hurt me!"

"But the letter, child — if they found that?"

"Ah! but they won't. I have thought of a way to hide it."

"How?"

"The girl drew her father's head down, and whispered in his ear.

"Now, won't that do?" she added, aloud.

"Her father smiled, well pleased.

"It is a wise thought, my child, for one of your years."

"Then his face grew grave, and he resumed his walk up and down the room. He could not endure the thought of exposing his child to the least danger. But it was a time when every patriot was obliged to venture much. So, with a silent prayer, he turned to Rebecca.

"Well, child, it shall be as you say. But be discreet. Avoid travelers as much as possible. If you meet any one on the road, and are asked where you are going, you say, politely, that you are on your way to your Uncle and Aunt Gordon's, who are known to be staunch Tories. So you will not be easily suspected; and it will be no falsehood, for you may stay there all night. Be sure and deliver this paper into Capt. Gray's hands, and give it to no one else."

Early the next morning a young girl might have been seen tripping briskly down the road. Several miles had been traversed in safety, when, just as she came to a turn, she heard the clatter of horses' hoofs, and, turning round, saw in

the distance two men, wearing the dreaded British uniform, coming over the hill.

"She could not conceal herself, even if there had been time; for the road was no longer bordered by woods. And she summoned up all her courage, for she knew that the critical moment had arrived.

"Without seeming to notice their approach, Rebecca sat down on a mossy stone by the roadside, and opening her basket, took out first her sampler and then her lunch. She sat there, eating and sewing, until the officers came up.

"Hello!" cried one. "Where are you going, my lass?"

"Rebecca tossed her curls.

"A-visiting, sir; I am going to see my uncle and aunt in Boston."

"And pray what may your uncle's name be?"

"Gordon, if you please, sir."

"Gordon!" repeated the officer.

"Oh, I know him — a good Royalist. I am glad such a pretty maid is not a rebel. But look out that the Yankees don't shoot you." Then, turning to his companion, he said, "Come on, major!"

"But the latter, an older man, lingered, saying: 'Humph! How do you know the girl speaks the truth? She may be a rebel, and have some important message. What have you in your bag, my child?'"

"My crewels, sir, for working on my sampler," she replied, looking up at him. She untied the bag, smiling, and emptied the contents in her lap.

"But, child," — persisted the officer, when he was interrupted by his companion, saying impatiently: —

"Bother, major! You are as fussy as an old hen! There is no use tarrying here; we must be gone. Come!"

"The red-coats galloped away in a cloud of dust; and Rebecca gave a sigh of relief, as she patted her sampler caressingly. For, my dears, what do you think? It was in the lining of her sampler that she had concealed her father's letter!

"Ere many hours more had rolled away Rebecca had reached the American camp, and delivered the papers into the hands of Capt. Gray. Then she went on her way; and by early afternoon she reached her aunt's house, where she received a hearty welcome, for the old lady, though a Tory, was very fond of her brave little niece.

"Rebecca went to church the next day; and very still she sat, enjoying the music, and watching the fine ladies with their long velvet trains and their hair rolled high on their heads. Then the officers, too — how their scarlet uniforms brightened up the gloomy interior!

"Yes, they were all very fine and dazzling; but for all that there was a demure-faced rebel lass, who sat up in the high-backed pew, with her hands folded in a prim way in front of her, and her young heart all in a joyful flutter.

"And so, you see, my dears, there is good reason why the descendants of Rebecca Marvin should prize this sampler. When she reached the venerable age of ninety-two, she gave it to me; and I have ever kept it as a precious relic." — *Sabbath School Visitor*.

OUR BOOK TABLE

Encyclopedia Biblica. A Critical Dictionary of the Literary, Political, and Religious History, the Archaeology, Geography, and Natural History of the Bible. Edited by Rev T. K. Cheyne and J. Sutherland Black. Vol. I. A—D. The Macmillan Co.: New York. Price, \$4.

The character of this work will perhaps be sufficiently indicated in a general way when we say that Dr. Cheyne, of Oxford, long known as the boldest and most radical among English Biblical students, is its commanding genius, writing himself a very large number of the articles and directing the tone of the rest. It stands way out on the furthestmost line, with a strong bias against all traditional views. It shows the extreme limit to which the destructive, exaggerated (shall we say conceited and capricious) criticism of the present day is prepared to go. Whether all traces of the supernatural and miraculous are to be eliminated from the Bible narratives cannot from this volume be fully known, for the most decisive articles will come later; but the attitude taken in this book is so startling that such an outcome could hardly surprise any one. Prof. Cheyne evidently intends to rewrite the Old Testament, and to leave very little of what has usually been considered assured in it. He says: "None of the Psalms in the Psalter can be ascribed with any propriety to David." The date of the Decalogue is put about the middle of the eighth century B. C.; Deuteronomy was written in the seventh century. The dates of the New Testament books are put much later than has been customary—the Acts of the Apostles about 130 A. D., Matthew about the same time, Luke about the end of the first century, also Ephesians, Mark perhaps not much later than 70; the Apostle John is not considered the author of the fourth gospel, nor is the Apocalypse from his pen, the John mentioned there being Presbyter John. Very little historicity is granted to a good share of the Old Testament; myths, legends, and traditions are considered to better describe it. As to Abraham Dr. Cheyne thinks it "not unreasonable to hold that there is a kernel of tradition in the narratives," but that is as far as he is prepared to go with reference to this and most other matters of very ancient date. As to the description of the Creation in Genesis this extract will show the point of view taken: "To seek for even a kernel of historical fact in such cosmogonies is inconsistent with a scientific point of view. We can no longer state the critical problem thus: How can the biblical cosmogony be reconciled with the result of natural science? The question to be answered is rather thus: From what source have the cosmogonic ideas expressed in the Old Testament been derived? Are they ideas which belonged to the Hebrews from the first, or were they borrowed by the Hebrews from another people?"

This work will, of course, have its value in many lines, but we cannot regard it as a safe guide, or as indicating the positions which the best scholarship will eventually reach. It is too venturesome, its subjectivity is excessive, it sets down as assured things which are in doubt and may yet be regarded in quite a different light. The sentiments and opinions here promulgated are no more authoritative because printed in a big book than when printed over their authors' names in current periodicals.

Illustrative Notes. A Guide to the Study of the International Sunday School Lessons, 1900. By Jesse Lyman Hurlbut and Robert Remington Doherty. Eaton & Mains: New York. Price, \$1.25.

In no respect is the present issue of this favorite annual compend of comments, illustrations, practical lessons, etc., in the Sunday-school lessons of the coming year inferior to its predecessors; in many respects—notably in the typography, pictures, and freshness of treatment of certain lessons which we

have examined—it surpasses them all. The volume gives evidence of painstaking work and broad study on the part of its well-known editors. No Sunday-school teacher or scholar will lack an all-round equipment who procures this book.

Select Notes. A Commentary on the Sunday School Lessons for 1900. By F. N. and M. A. Peloubet. Illustrated. W. A. Wilde Co.: Boston and Chicago. Price, \$1.35.

This volume will be eagerly waited for and heartily welcomed by those who have been taught by Dr. Peloubet for so many years. Several new features appear in the Notes for this year. A New Harmony forms the basis of the year's study on the life of Christ. A chronological chart in seven colors fixes the dates simply and effectively. The colored bird's-eye view of the Sea of Galilee, with the very carefully prepared Lesson Plan, and the use of the new revised text references, are each so helpful that one cannot fail to appreciate their importance.

Quaint Epitaphs. Collected by Susan Darling Safford. Revised Edition, 1898. A. J. Ochs & Co.: Boston.

The collector of these quaint epitaphs spent nearly forty years in the work, in which she became greatly interested. It is a curious and amusing collection, as will be seen by the subjoined brief examples. Among those accredited to the temperance State of Vermont is the following:—

"A rum cough carried him off."

Here is one on a dentist:—

"View this gravestone with gravity,
He is filling his last cavity."

This touching inscription appears on the stone of a man who was laid beside his four wives:—

"An excellent husband was this Mr. Danner.
He lived in a thoroughly honorable manner.
He may have had troubles,
But they burst like bubbles,
He's at peace now with Mary, Jane, Susan
and Hannah."

An epitaph on Rainsford Island, Boston Harbor, reads:—

"Near by these grey rocks, enclosed in a box,
Lies hatter Cox, who died of small-pox."

What could be more beautifully brief than this?

This corpse
is
Phoebe Thorps.

Many a hearty laugh will be evoked by the perusal of these ancient graveyard inscriptions.

Backlog Studies. By Charles Dudley Warner. Illustrated by Edmund H. Garrett. Houghton, Mifflin & Co.: Boston and New York. Price, \$2.

This is a new edition of a book which has already charmed many readers. These delightful sketches, evolved before an old New England hearth fire, appear in a new Christmas dress. The design of andirons on the cover is most suggestive of the good things within. Any one who has known the comfort of a fireplace with a blazing fire will be sure to enjoy this book. Mr. Garrett has made twelve appropriate designs for "Backlog Studies," showing rare sympathy with Mr. Warner's thoughts.

The Other Fellow. By F. Hopkinson Smith. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

These short stories by this man of many accomplishments are evidently drawn from his own experiences. The reader wonders at first over the title until he discovers that humanity is personified by "The Other Fellow," as the author has met him in his travels. The stories are told in an easy manner, yet with a wonderful polish and finish. No two are alike, and we are easily moved to laughter or tears, as the author wills. The pathetic story of "Dick Sands, Convict," is absorbing, and one shudders over the

thought that perhaps there are many such men whose lives are ruined by so-called justice. In the next sketch Aunt Chas tells us the story of a bit of brocade that Mr. Smith is painting. There is nothing daintier or more artistic in the book. "One of Bob's Tramps" shows us a beggar driven by hunger to sell his beloved Cremona. Whatever chord the author touches rings clear and true, but the strong human quality and the subtle personal touch are their chief charms.

The Bishop's Shadow. By I. T. Thurston. With illustrations by M. Eckerson. Fleming H. Revell Co.: New York. Price, \$1.50.

For young and old Mrs. Thurston's beautiful story will have a wonderful fascination. It is a Boston story, the chief character being a street gamin whose development one watches with unabated interest from the opening chapters, when he crowds the stolen pocket-book into the pastor's box on the chapel door of Trinity Church, and later befriends Nan and Little Brother, until he is brought under the influence of the Bishop—the great and good Phillips Brooks—and becomes, in his boyish way, the Bishop's "shadow." Tode's transformation is gradual and natural—a real, living, ignorant boy, reaching out for better things and assimilating slowly but surely the teachings of the beloved Bishop whose Master he was humbly trying to serve. We have read the book through, and can give it our unquali-

1900

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ded approval. It should quickly find a place in both home and Sunday-school libraries.

Prue and I. By George William Curtis. Harper & Brothers: New York and London. Price, 50 cents.

Those whose purses forbid the purchase of the exquisite *édition de luxe* of "Prue and I" are fortunate in being able to procure this special popular edition, bound in ornamental cloth and illustrated. Some one has well said that "The English language does not contain a more sympathetic sketch of the life of a husband and wife." An undefinable charm pervades Mr. Curtis' pages, wherein he talks about "Dinner-Time," "My Chateaux," "Sea from Shore," "Titbottom's Spectacles," "A Cruise of the Flying Dutchman," "Family Portraits," and "Our Cousin the Curate."

We Four Girls. A Summer Story for Girls. By Mary G. Darling. Illustrated. Lee & Shepard: Boston. Price, \$1.25.

This is a bright, interesting, helpful story for girls—girls in their happy, care-free teens. It was such a beautiful summer that Marjorie and Kate and Rachel and Effie spent at Havensholme with Miss Forrester, but a summer, also, in which each girl developed mentally and spiritually under Miss Forrester's wise guidance; and, best of all, Marjorie found out that "self-confidence is not always self-reliance, and that many humiliations are not too dear a price to pay for gaining humility." To use her own words: "I am very, very glad that I came, which is odd, because I have learned nothing pleasant about myself as all the others have." There is just a bit of romance, of which the teacher is the centre, which adds interest to this wholesome story.

Nannie's Happy Childhood. By Caroline Leslie Field. Houghton, Mifflin & Company: Boston. Price, \$1.

Mrs. Field is the daughter of Mrs. Adeline D. T. Whitney, and she has indeed inherited her mother's gift for story-telling, as this exquisite picture of "Nannie's Happy Childhood" abundantly testifies. The book came from the press on the same day with Mrs. Whitney's "Square Pegs." Nannie is a winsome little witch, who wins her way straight into the reader's heart, especially if to that reader fairyland used to be as real as it is to Nannie. The King and the Queen, the Princess, Quirlicue, little Brown Pink, Cinderella, the Prince, the Beast, the Emerald Palace—ah! what a delightful world to live in! For the children at Christmas no better book could be imagined.

Betty Leicester's Christmas. By Sarah Orne Jewett. Houghton, Mifflin & Company: Boston. Price, \$1.

All the girls in the neighborhood of sixteen who became acquainted with Betty Leicester when she spent that beautiful summer at Tideshead with Aunt Barbara and Aunt Mary, will be eager to hear about her Christmas in England. The holidays were spent at Danesly Castle, Lady Mary having invited Betty to help entertain Edith Banfield, another American girl who was coming unexpectedly with her father. By her simple friendliness she made herself a great favorite with the older guests at the castle. What a splendid English Christmas it was that Betty enjoyed at Danesly; and to the pleasure of everybody there she added much by her own Christmas project—which, however, must not be spoiled by the telling here.

The Log of a Sea-Wolf. Being Recollections of the First Four Years of My Sea Life. By Frank T. Bullens. F. R. G. S. D. Appleton & Co.: New York. Price, \$1.50.

In the preface the author dubs his book, most unjustly, the "autobiography of a nobody." From his early recollections he has produced a unique history and one that might well be put into the hands of boys who are infatuated with the imagined

charms of sea-faring life. It seems incredible that such cruelty as is here pictured could be inflicted by one human being upon another—especially when the victim was a defenseless little boy, for the story embraces only such experiences as came to Mr. Bullens between the twelfth and sixteenth years of his life.

To Alaska for Gold; or, The Fortune Hunters of the Yukon. By Edward Stratemeyer. Illustrated by A. B. Shute. Lee & Shepard: Boston. Price, \$1.

This, the third volume of the "Bound to Succeed" series, gives the experience of two orphan lads from the lumber region of Maine who, with an uncle, an experienced miner, make a journey to the Klondike. The author states that nearly every experience related is taken from life, and that he has been at much pains to make the information regarding the country and the details of such an expedition reliable. The boys will find this a very entertaining book.

Frank Hardinge. From Torrid Zones to Regions of Perpetual Snow. By Gordon Stables, M. D. O. M., R. N. A. I. Bradley & Co.: Boston. Price, \$1.50.

The author of this book for boys has enough initials appended to his name to indicate the possession of ability to write an interesting and helpful story. Whether such is the case we leave the reader to judge by some of the chapter titles: "Throw up your hands," "He is face to face with death—the camp of the cannibals," "Night attack by the unfriendlies—a noose and a grave," "In an awful position—a struggle for life itself—the cry of despair."

One of Those Coincidences; and Other Stories. By Julian Hawthorne, and Others. Funk & Wagnalls Company: New York and London. Price, \$1.

This collection of short stories will appeal to those who enjoy weird, thrilling tales, as well as to those who like a love story. The book takes its name from a story by Julian Hawthorne of a Cuban volunteer and an army nurse whose spirits see and talk with each other before they meet in bodily form. Another, by Mrs. L. E. L. Hardenbrook, is a strange romance of dual existence. Count Leo Tolstol is also represented by a rather unpleasant tale of Russian life. To offset these, Mary L. Avery tells us a charming little story of love on a tin roof in New York. None of the other stories are dull, and most of them are above the average.

Ullie the Jarl; A Story of the Penitent Thief. By William O. Stoddard. Eaton & Mains: New York. Price, \$1.50.

This weird tale contains many of the Scandinavian legends and gives special prominence to methods of naval warfare two thousand years ago. While taking the form of a story, it is hard reading, and the great number of characters introduced serves rather to confuse than to interest the reader. The book may be attractive, however, to some casts of mind.

Demands of Society. By Myra M. Smith. A. I. Bradley & Co.: Boston. Price, \$1.25.

While this book takes the form of a story, the evident purpose of the author is to attempt to show what should be the character of a well-balanced life—not that of a recluse on the one hand, or, as is too often the case—and oftentimes almost unconsciously—a life so given up to the demands of society as to neglect far more important things. The literary work—if such it can be called—is very crude; but the publishers have given the volume a very attractive appearance, both typographically and in the pretty cover design.

Peter Newell's Pictures and Rhymes. Harper & Brothers: New York. Price, \$1.25.

This amusing volume holds a collection of fifty of the inimitably droll pictures of Peter Newell, with their accompanying rhymes, as quaint and humorous as the pictures. The illustrations, each occupying a page, are mostly of and for children. And such fun-

ny, angular, wide-eyed children most of them are! Under the picture of a frightened mite in a sunbonnet, with her finger in her mouth, are these lines:—

"Of what are you afraid, my child?" inquired the kindly teacher.

"Oh, sir! the flowers, they are wild," replied the timid creature."

John Kendrick Bangs, in his appreciative introduction, says that Mr. Newell, "is essentially a humorist, and one of the highest type. It is his mission to bring laughter into the world, and he succeeds beyond measure, and always cleanly, clearly, humanly." The book is finely brought out, on calendered paper, with colored designs on the cover.

The Island Impossible. By Harriet Morgan. Illustrated by Katharine Pyle. Little, Brown & Co.: Boston.

This is a book for children, giving the adventures of certain young folks, who, with the permission of their parents, go to live on an island. They have many interesting adventures, in which they are almost sure to do something for somebody. The name, "Island Impossible," shows that the book is somewhat of the nature of a fairy tale, which all children will like.

Under the Cactus Flag. A Story of Life in Mexico. By Nora Archibald Smith. Houghton, Mifflin & Company: Boston and New York. Price, \$1.25.

We have here a narrative of how a girl in Southern California went for a year to teach a private school in a town in northern Mexico, and what befell her there. Eight illustrations help reveal the customs of the country, and the incidents of travel and of teaching are somewhat novel to Northern readers and very pleasingly told. It is a book for the young, and will do them good.

T. Y. Crowell & Co., New York and Boston, issue twenty or more new books in their very attractive "What is Worth While" series. Each of these thin volumes is daintily bound in white, with flower design in delicate colors and gold stamped on the cover. Only enduring, "worth while" essays and sketches find place in this series. Each book sells for 35 cents. The publishers add the following: CHARACTER THE GRANDEST THING IN THE WORLD, by Orison Swett Marden; OPPORTUNITIES FOR SELF-CULTURE, by Jeannette M. Dougherty; THE TREND OF THE CENTURY, by Seth Low, president of Columbia University; RATION-

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ABE, THE WAR EAGLE. By C. P. Nelson. This is the title of a thrilling and historic story of the war eagle of the Eighth Wisconsin Regiment in the Civil War, who made such a proud and famous name for himself. It is a chapter of history that will especially interest the young reader. It can be secured, in ornamental paper covers, by addressing the author at Lynn, for 10 cents.

Magazines

—The art of successful magazine making seems to have nearly reached its limit, as is shown in the Christmas number of *Harper's*. Special emphasis has been put upon illustrations, and rarely is anything finer seen. The illustrations, in color, in "Children," by E. S. Martin, are especially fine; "Breakfast," "A New Day," "In School," and "Noon-Time" being very lifelike and interesting. "A Puppet of Fate," another illustrated article in color, is indeed "an extravaganza for the Christmas season." Stories and descriptive articles are fully illustrated, there being several full-page pictures. (Harper & Brothers: New York.)

—The cover of the December *Century* is suggestive of the approaching Christmas season, the central figure of the design, by Henry Hatt, being a kneeling angel, with outspread wings. Five tints of yellow and red are harmoniously blended in the printing, the lettering being in black. The brief opening poem, "The Old Master," is decorated by Edward Edwards, and illustrated by Louis Loeb in a frontispiece as seasonable as the cover, and, like the cover, painted in tints. The color painting, however, is not confined to the two examples mentioned. Conspicuous art features of the number are Cole's engraving of Sir Thomas Lawrence's Lord Derby, and a full-page reproduction of the bust of French's equestrian statue of Washington. In this number Sir Walter Besant begins a series of papers on life in East London. "Zionism" is explained by Prof. Richard Gottheil, of Columbia University who interprets it as "a tremendous yearning to be better Jews, in order to be better men." (Century Co.: New York.)

—The *Atlantic Monthly* for December contains twenty-two articles besides "The Contributors' Club." They are strong, interesting and pertinent. Hamilton Wright Mable writes critically, as would be expected, upon "Poe's Place in American Literature." Jacob Rills' paper, "Reform by Human Touch," carries a practical lesson to all who are trying to benefit their less fortunate fellows. "Wanted: A Chair of Tent-making," is a wholesome if not a wholesale criticism upon theological seminaries, to which we

shall give special editorial attention. (Houghton, Mifflin & Company: Boston.)

—Beautiful and artistic from cover to cover is the Christmas number of *Scribner's*, including even the many pages of advertisements with their fine designs and illustrations. No one can feel that they have seen the best in the magazines for the month unless they have examined and read the December *Scribner*. It is difficult to point out the contributions which possess the most merit, for all are unusually interesting and attractive. We therefore suggest to all of our readers that they secure this number. The "illustrations in color" are a special feature. (Charles Scribner's Sons: New York.)

—*Appleton's Popular Science Monthly* for December is a good number, characteristic of all. President David Starr Jordan presents an amusing piece of sarcasm on mental healing under the caption, "The Education of the Neminist." W. L. Hawley's illustrated paper upon the "Development of the American Newspaper" is very interesting and informational. Another curious and very interesting contribution is upon "Eastern Oyster Culture in Oregon." "Electricity from Thales to Faraday," and "Wingless Birds," are interesting and important. (D. Appleton & Company: New York.)

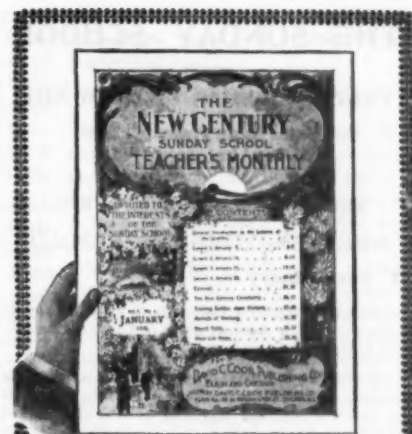
—The *North American Review* for December is a full number, and contains several contributions of prime importance. Noticeable among these is an exhaustive paper from James Bryce, M. P., on "The Historical Causes of the War" (in South Africa), with a colored map of the seat of war. Andrew Carnegie writes upon "The South African Question." "The Practice of Confession in the Catholic Church," by Rev. R. F. Clarke, S. J., will attract special attention. "East Indian Women," by Mrs. F. A. Steel, author of "On the Face of the Waters," serves to remove many misconceptions. Joseph Pulitzer answers the question, "Has Congress Abdicated?" and Perry Belmont treats of "Congress, the President, and the Philippines." (11 Warren St., New York.)

—The *Forum* for December deals with vital problems in "A British View of the Transvaal Question," "The Status of Puerto Rico," "The Trust Problem—Its Real Nature," "Africa, Present and Future," "Responsibility in Municipal Government," and "The Commercial Relations of the United States and Germany." It is a fresh and vigorous number. (Forum Publishing Company: New York.)

—The *Biblical World* for December, in addition to pertinent editorial matter on Christmas and on the assured results of Biblical criticism, and a very excellent contribution on "The Personal Religion of Jesus," by Ernest D. Burton, devotes much space to critical papers on the book of Malachi. There is a very helpful illustrated paper on "The Present Excavations in Jerusalem." (University of Chicago Press.)

—In this day of world-wide movements the *American Monthly Review of Reviews* is well-nigh indispensable to the person who desires to keep step with current events. The December number well illustrates this fact. Those not familiar with this unique monthly will do well to examine this issue before selecting their magazines for next year. In "The Progress of the World" nearly every event of importance is presented. The illustrations, and especially the cartoons, are very fine, and the contributed articles are pertinent. (Review of Reviews Co.: New York.)

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Edited by DAVID C. COOK.

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January Number contains a symposium on Training Sunday School Workers, by the Secretaries of the State Sunday School Associations of Pennsylvania, Kentucky, Wisconsin and Province of Ontario.

February Number will contain a synopsis of reports from a large number of representative Sunday-schools (city and country) on the subject of Home Lesson Preparation. Also a summary of individual class methods gathered from personal letters received from a large number of teachers.

The Magazine will also contain a department entitled Heart-life Helps, intended to strengthen the teacher's own heart-life; and Round Table, for exchange of views and for voicing one's difficulties.

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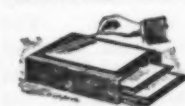
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THE SUNDAY SCHOOL

Fourth Quarter Lesson XIII

SUNDAY, DECEMBER 24, 1899.

ISAIAH 9: 2-7.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST'S COMING FORETOLD

I Preliminary

1. **GOLDEN TEXT:** *Unto you is born this day in the city of David a Saviour which is Christ the Lord.* — Luke 2: 11.

2. **DATE:** B. C. 735-732 probably; the place of this prophecy in history is supposed to be in the section which comprises chapters 16 to 21 of the Second Book of Kings.

3. **PLACE:** Jerusalem.

4. **HOME READINGS:** Monday — Isa. 9: 1-7. Tuesday — Isa. 11: 1-10. Wednesday — Jer. 23: 1-6. Thursday — Isa. 40: 1-11. Friday — Psalm 72: 1-17. Saturday — Acts 3: 18-26. Sunday — 1 Peter 1: 1-12.

II Introductory

Already before the prophet's eye had passed the vision of the Coming One. Living in troublous times, in the midst of an incorrigible people ripe for judgment, there had been given him revelations of a brighter day. Sent by Jehovah with a message to the corrupt Ahaz, he had announced as a supernatural "sign" to that guilty king the startling prediction: "Behold a virgin shall conceive and bear a son and shall call his name Immanuel" (7: 14). The "sign" was indeed mysterious, and it is surprising to find a Messianic prophecy of so much significance in such an historical setting. It is strange, too, to find in the earlier Scripture such an unmistakable hint of God coming in human form. "The incarnation of Deity," says Delitzsch, "was unquestionably a secret that was not clearly unveiled in the Old Testament, but the veil was not so thick but that some rays could pass through. Such a ray, directed by the Spirit of prophecy into the mind of the prophet, was the prediction of Immanuel." Farther on in his prophecy Isaiah has another prophecy of the Coming One — that which our lesson contains. Through the veil of darkness that overshadowed the land — the spiritual darkness and political blackness which characterized the reign of Ahaz — a glimmer of light appeared. "In distant and darkened Galilee he saw a golden dawn. He saw the joy of the people; armor and weapons laid aside; peace succeeding war; the light expanding and becoming more intense. He clearly sees the coming Messiah" (Barnes). He sees the Child already born; the Son already given: born "unto us," given "unto us" as the Consolation of Judah, the Deliverer, the King; and the government already "resting upon His shoulder." The prophet announces the titles ascribed to Him — "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" — a blazing galaxy, descriptive of His nature and dignity, and such as no other inspired writer has brought together. "There is not one of these names," says Delitzsch, "under which worship and honor has not been paid to Him. But we never find them crowded together anywhere else as we do here in Isaiah; and in this respect,

also, our prophet proves himself the greatest of the Old Testament evangelists." His kingdom was not to wane; its "government and peace" should know no end. The throne of "David's greater Son" was to be established in equity and righteousness; and none should hinder, for the "zeal" of the Omnipotent would perform it.

III Expository


2. The people that walked in darkness — referring to the calamities and tribulations which befell Judah in the days of Ahaz, the idolatrous land being successively assailed and overrun by the king of Israel, the king of Damascus, and the king of Assyria; also, anticipatively, to the intense moral darkness which characterized the world just prior to the Advent. Hath seen — "that is, 'shall see,' at the coming of the Messiah" (Pool). A great light. — "He was the true Light, which, coming into the world, lighteth every man." They that dwell in the land of the shadow of death. — No matter how extreme, how deadly, the darkness, the Light of the world would penetrate it. For the primary application of these words to the days of Ahaz, see Isaiah 7: 7-16.

3. Thou hast multiplied the nation. — "Thou hast made good Thy promise to Abraham concerning the multiplication of his seed (Gen. 15: 5; 22: 17), by adding his spiritual seed unto the carnal, by gathering in the Gentiles to the Jews, and making them both one people in Christ (John 10: 16; Eph. 2: 14). For in Scripture account the

believing Gentiles are the seed of Abraham as well as the Jews (Gal. 3: 7-9)" (Pool). And not increased the joy — R. V., "thou hast increased their joy." They joy before thee — a religious, praiseful joy. According to the joy in harvest — such joy as was evinced at the Feast of Tabernacles, for example. As men rejoice when they divide the spoil — the battle having been fought and the victory won. These metaphors indicate that Israel, then reduced to a mere remnant, should be greatly enlarged, her mourning changed to joy, her enemies conquered — all through the power of the Coming One.

4. For thou hast broken. — This shows why they would "joy." Yoke . . . staff . . . rod. — "The Jews were successively delivered from the burdensome and galling yoke of the Assyrians, Chaldeans, Persians and Macedonians. But these deliverances were only a shadow of redemption from the yoke of Satan; and that redemption seems here especially predicted as if already accomplished. By the Gospel of Christ and the pouring out of His Spirit, the Lord brake the yoke from off His people" (Scott). As in the day of Midian — "a total rout, by a small body of selected men, by unusual means, through God's help, as when Gideon (Judges 7: 1-23), with 300 men, armed with lamps, pitchers and trumpets, completely overthrew the immense host of the Midianites" (Peloubet).

5. For every battle of the warrior, etc. — The R. V. gives a new translation of this verse: "For all the armor of the armed man in the tumult, and the garments rolled in



**SELECT
NOTES**

ON THE INTERNATIONAL LESSONS

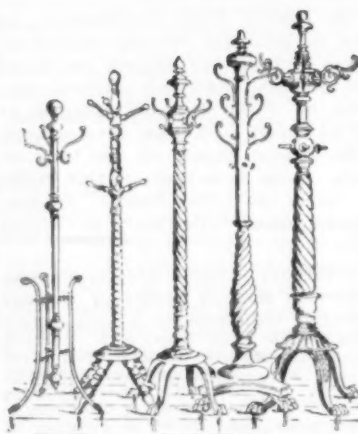
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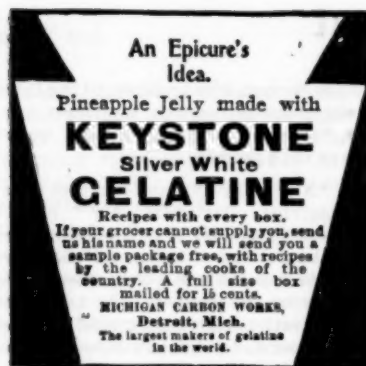
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blood, shall even be for burning, for fuel of fire." The true sense of the passage is finely brought out by Dr. Cowles: "All that belongs to war, the armor and the weapons of the soldier, and the garments drenched in the blood of the slain, shall be swept away with fire. War itself shall die. The Messiah abolishes all war; but not until His foes are either swept away by His judgments, or melted into penitence and won over to submission by His love."

6. Unto us a child is born. — So the angel declared unto the shepherds, "Unto you is born this day," etc. This Child was born for no selfish purpose, but for us, for our benefit, redemption, enlightenment. His birth brought peace to the world. The eternal Word incarnated Himself for us, not taking upon Himself the nature of angels, though there were angels that had fallen, but assuming a human form ("the seed of Abraham") that He might redeem and save the sinful race of man. He entered the race as a child. A son is given. — "God so loved the world that He gave His only begotten Son." The government shall be upon his shoulder. — On the shoulder of this Child was to rest the weight of royal and universal dominion. The kingship of Christ was repeatedly predicted in the Old Testament. Almost the first question put concerning Him after His birth was, "Where is He that is born king of the Jews?" Christendom simply means Christ's kingdom. His name shall be called Wonderful. — In Hebrew usage the name signifies the nature of the being. The Child was to be "wonderful," not simply bear the title. As to the meaning of the term, it is the same as that used in Judges 13:18, where the angel of the Lord replied to Manoah's question: "Why askest thou thus after my name, seeing it is Secret?" ("wonderful") meaning incomprehensible; so here the child is called "wonderful" (or "secret"); "a phenomenon," says Delitzsch, "lying altogether beyond human conception or natural occurrence. Not only is this or that wonderful in Him, but He Himself is throughout a wonder." Perhaps our word "miracle" will help to express it. "The incarnation was the miracle of miracles," says Cook. Counsellor. — Being the Word of God and the Wisdom of God, He is the infallible exponent of all truth, needing no counselors for Himself, but able to counsel unerringly those who need counsel. The title "Counsellor" stands alone — not "Wonderful Counsellor," but "the Wonderful, the Counsellor." Mighty God — mighty to destroy His enemies, mighty to save His people; though born "a child," "very God," and able to exercise the almightiness of God through human faculties. "In Him dwelleth all the fullness of the Godhead bodily." Everlasting Father. — Just as the human race derives its existence from Adam, so the church derives its spiritual life from this "Second Adam, the Lord from heaven." In this sense, then, may Christ be called "the everlasting Father," because He is "the author of eternal salvation to them that obey Him," be-

cause spiritual and eternal life is derived from Him alone. He loves His spiritual children with an everlasting love. Prince of peace. — So the angels announced at His advent — "peace on earth;" for this Prince came, not to kindle war, but to promote concord between man and man, and effect a reconciliation between man and his Maker.

7. Of the increase of his government and peace . . . no end. — His kingdom shall not dwindle, but extend, its boundaries be enlarged, and its peace know no limit. Says Delitzsch: "Ever-extending dominion and endless peace will be brought in by the sublime and lofty King's Son . . . He is a *semper Augustus*, i. e., a perpetual increaser of the kingdom, not by war however, but by the spiritual weapons of peace." Upon the throne of David. — David's throne at this time was occupied by the unworthy Ahar, but that throne was to be exalted and strengthened, and become the mightiest of all, under the rule of the Son of David, the Messiah. Barnes describes "the peculiarity of the reign of David" to have been that "he reigned over the people of God. . . . To sit upon the throne of David, therefore, means to reign over the people of God; and in this sense the Messiah sat upon His throne." To order it (R. V., "to establish it") — "to give it a firm and settled constitution" (Cook). To establish it with judgment and with justice (R. V., "to uphold it with judgment and with righteousness"). — These would be the pillars of its strength, the foundations on which it should be established; a marked contrast this to the kingdoms of this earth. From henceforth — from the birth of this Child which, in the absence of prophetic perspective, seemed immediate and not 700 years distant. The zeal of the Lord of hosts will perform this. — All difficulties, however great, shall yield to the omnipotent purpose; all barriers, however insuperable, shall be burned away by

the ardor of Jehovah of hosts. Delitzsch translates "zeal" as "jealousy," literally "glowing fire."

IV Illustrative

It is a very remarkable fact that God's prophecies respecting the advent of His Son seem to have spread athwart the whole habitable globe, and in the shape of traditional echoes to have been dispersed over all the world. The great promise of a Messiah which was the grand truth which the Jew clung to in his most desperate fortunes, found itself translated into heathen tongues, and accepted even by heathen men. For instance, the poet Virgil dedicates a poem to Polla, his patron, in which he says that one would soon be born into the world who, it was expected, would bring in the golden age. Suetonius, an ancient historian, states, too, what is a remarkable proof of the spread of that idea, that a certain and settled persuasion prevailed in the East that the cities of Judea would bring forth, about this time, a person who should obtain universal empire. And Tacitus, the eloquent historian, but the very incredulous one, who called the Christian religion *exacerbata superstitio*, states that it was contained in the ancient books of the Jewish priests that the East should prevail, and that a power should proceed from Judea that should possess universal dominion. These were scattered lights that went out from Judea, their reuniting centre, and gave the heathen an anticipation and persuasion that some great and illustrious deliverer was about to be born in the world (Trench).

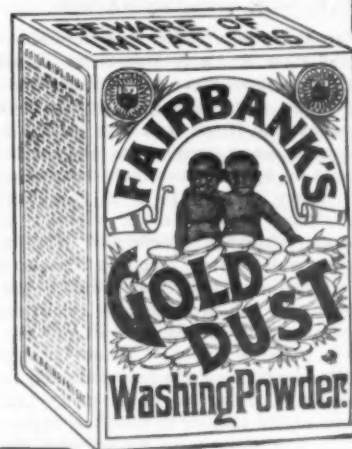
Does not the effectiveness of spoken discourse consist largely in the fact that we are thus enabled to judge somewhat of the man who stands behind the thought? It is one of the finest qualities of the human mind that it hungers after the enforcement of truth by character.

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The Deaconess Department

—There are two expressions current among wide-awake Christian business men who speak of the Deaconess work. One is: "I believe in this work, for it seems like going back to Christ;" and the other is: "I believe in this work because it is up-to-date Christianity." These are both true statements; for "going back to Christ" will always be "up-to-date Christianity."

—Rev. Hugh Price Hughes defines the Christian Church as "the union of those who love in the service of those who suffer." According to this definition the deaconess movement has sprung forth from the very heart of the church.

—The First Church, Everett; Park Ave. Church, Somerville; First Church, Dorchester; South St. Church, Lynn; and Walnut St. Church, Chelsea, have all recently responded to the pressing needs of our work with generous contributions.

—One of the most encouraging features of our work just now is the fact that more than half of those who subscribe to its support indicate that their subscriptions are meant to be annual.

—It is almost unthinkable that the financial interests of any church should be at all imperiled or injured by the presentation of such a tender cause as this. The people will contribute more generously to the needs of their own church when their hearts have been sweetened by giving to such a work as this.

—Friends who "read every word of the Deaconess pages" will this month find something of sameness in the notes from all our Homes; but among the workers the monotony was a very blessed one, and in the homes to which they carried Thanksgiving cheer, there were new revelations of Divine and human love and care that will remain long after the material tokens have been forgotten.

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

—The tenth anniversary of the founding of the New England Deaconess Home and Training School was celebrated on Monday afternoon and evening, Nov. 27. The members of the Home and the Training School, and as many nurses from the Hospital as could be spared from their duties, received visitors from 3 to 5 in the three houses. There were as many visitors as could be conveniently entertained. Among them were well-known men of affairs, and women whose names are known beyond the city limits. In the evening the reception was continued, the members of all the departments meeting in the "Home," which was at the beginning the only building in our possession. After an opportunity had been given to the visitors to meet the superintendents and the young ladies who are under their direction, there were exercises of a more formal character.

In the absence of the president of the board of managers, Rev. W. T. Perrin, and the vice-president, Prof. C. C. Bragdon, the corresponding secretary, Rev. Dr. T. Corwin Watkins, presided. Dr. J. D. Pickles led in prayer, and a quartet of deaconesses furnished inspiring music. Dr. Watkins spoke briefly of the work accomplished by the three departments, alluding, with much feeling, to the late Dr. Brodbeck, who was, for so many years, president of the Board, and to Mrs. J. W. Cushing, who had, as treasurer, done such herculean work in securing funds. Miss Josephine S. Fisk, superintendent of the Home, on account of illness was

unable to speak. Miss E. L. Hibbard, superintendent of the Training School, spoke impressively of her department — its work and needs, and its outlook. Miss Mary E. Lunn, superintendent of the Hospital, who was the first superintendent of the Home and Training School, was permitted to indulge in reminiscences, which she did briefly, to the edification and delight of all present. But her especial theme was the Hospital and its work, and particularly the imperative demand for a new hospital building with more ample accommodations. The exercises were enlivened with beautiful solos by Miss Wiles and Miss Freeman and a duet by Miss Wiles and Miss Nye. The occasion was interesting and helpful.

—Thanksgiving week was a busy, happy season at the Deaconess Home. Our friends remembered our work generously, for which we are very grateful. Numerous boxes and barrels were unloaded at our door, and many were the baskets and packages carried out by the deaconesses and their little helpers. God bless the friends who by their gifts of money or its equivalent made it possible for us to send Thanksgiving cheer to so many needy homes!

Space will not permit special mention of all the generous gifts that have been received, and so we do not specify any; but we gladly remember that they are not only recorded in our donation book, but are noted also in heaven.

—Sixty-four bunches of flowers found their way to as many suffering ones, thus to brighten the sick-rooms on the glad Thanksgiving Day.

—"May we come to the Deaconess Home and help the deaconesses carry the things?" was the eager question of a bevy of girls who, by their own effort, had raised seven dollars and collected a barrel of clothing and vegetables to send to the Deaconess Home, and had then sent for a deaconess to tell them about the work. They were assured that we should be delighted to have such help; so, on Wednesday afternoon, thirteen young girls were added to the working force of the Deaconess Home. If they enjoyed earning the money and collecting the contents of the barrel, as they certainly did, still greater was their enjoyment in visiting the homes and helping to dispense the Thanksgiving cheer; and the deaconesses declare that some of the poor shut-ins manifested even more pleasure in seeing those bright-faced young girls than in receiving the dinners. These dear sisters are early learning the joy of service for Jesus.

—A family of seven—father, mother, and five bright, pretty children—all living in one little room; father out of work; children hungry; nothing to eat in the house but potatoes. This is one of the homes that was made glad on Thanksgiving Day by the visit of a deaconess with a big basket of provisions.

—On the afternoon of Thanksgiving Day one of the deaconesses, accompanied by two of the students from the Training School, laden with as many baskets of fruit as they could carry, took her autoharp and went out to carry a ray of sunshine into some of the cheerless homes. In one of the places they visited was an old lady of ninety-six years, a bed-ridden invalid. How the dear old face lighted up as the deaconess played and sang one after another of the old familiar hymns. And how pleased she was with the dainty basket of fruit, and how happy to know that some one thought of her! "She has had a hard day and has been feeling very lonely,"

said the woman who took care of the invalid, as she accompanied the deaconess to the door, "and I am so glad you came, for it has done us both good."

—"Are you planning for a nice time on Thanksgiving Day, Mrs. A.?" said the deaconess to an old lady of nearly eighty years who, instead of living out the evening of her life in peace and quiet, must toil day after day at the wash-tub to keep herself from starvation, and, beside this, must care for a helpless and petulant son, who through drink has become a hopeless invalid. "Oh, no, I haven't any plans," replied the old lady, despondently. A few questions revealed the real state of things in this home, and so the day before Thanksgiving found the deaconess and a willing helper again seeking admission, with well-filled basket for the family dinner, while a small basket, daintily trimmed with tissue-paper and well filled with fruit and flowers, was temptingly placed before the sick man. Were they grateful? Ah! Not always is it easy to frame in words the heart's appreciation; but the pathetic appeal of the invalid, "No, don't throw those out; there's some good left in them yet. Put these in another glass and keep them, too," when the suggestion was made that the old, faded bouquet be replaced by the fresh ones, told its own story; and the hearty, "I'm much obliged" of the patient, uncomplaining mother had the ring of true gratitude.

—"This is the first Thanksgiving I ever spent away from home, and I dreaded it and expected to be homesick, but I haven't been one bit," reported one of our younger workers at the close of the day. Of course not, for she had been "self-forgetting," seeking only emptier cups of love to fill." She had been busy until church service, carrying out dinners that she had not had time for the previous day. After dinner she, with several of the students from the Training School, carried dainty little baskets of fruit, flowers and comfort-powders to shut-ins, singing and praying with them. So the close of the day found her with a very contented, happy heart, even if in a very weary body.

In the Hospital

—The day before Thanksgiving a circle of bright-faced girls called at the Hospital,

Coffee the Cause of Heart Trouble

"Three cases of heart trouble that have been relieved by stopping coffee and taking Postum Food Coffee, have come under my notice. First, my own case. I suffered greatly from palpitation and irregularity of the heart. My physician ordered me to leave off coffee, and when I took up Postum Food Coffee in its place, the heart trouble was soon entirely cured, and I find the Postum to be just as the doctor said, 'not only harmless, but very beneficial.'"

"A gentleman friend had much the same trouble with his heart. I suggested that he try Postum. After the first cup at breakfast, he said, 'I don't want any more of it.' Inquiry proved that it had not been properly boiled, so I prepared a cup for him, strictly according to directions, and he pronounced it 'delicious' and 'better than coffee.' Mrs. —, of Paducah, suffered much the same way, and has had the same experience in recovering from heart trouble by the discontinuance of coffee and taking up the use of Postum. For private reasons, I request that you withhold my name from publication." —, Princeton, Ky.

and gladly paid for the privilege of seeing some of the patients by singing for them very sweetly. We long for our larger hospital where we could much oftener give to both patients and visitors the pleasure that such loving service always renders.

—Thanksgiving Day in the Hospital was brightened for the patients and nurses by the gifts of many generous friends. Little souvenir cards on the trays carried with the "feast of good things" a reminder that even in sickness there are reasons for gratitude; and kind expressions of appreciation were heard on all sides from those who realized that efforts were being made to help them to forget that they were not at home with loved ones.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

Home Notes

—"The silver is mine, and the gold is mine, saith the Lord of hosts." We are glad to report to anxious friends and helpers that the endowment fund still increases. Help has come both from unsuspected and unknown sources. A number of persons signing themselves "friends" or giving just the initials of their names, have sent contributions. "The Father which seeth in secret, Himself shall reward thee openly."

How much is going into this endowment fund besides money—how much love, how much sacrifice, how much earnest effort—God only knows. The \$25 given by a pastor with a very meagre salary, the \$1 by a young woman who papered a room to earn it, the 25 cents by the little boy who gave all he had and wished for more, the 5 cents given by a tired, weary one who labors hard to support an invalid mother, yet because she knows how to sympathize with the needy ones shares her scanty living—these are more than larger gifts cast in from an abundance, and will surely gain the approval of Him who looks upon the giver and not the gift; upon the amount we keep rather than upon the amount we bestow.

Of the \$3,000 to be raised there remains less than \$1,000 that is not yet pledged. It will come if our faith fail not and we continue to show our faith by our works. But, reader, you perhaps are to have a part in this. God may desire to interest you in this department of the work of the great Methodist Church by permitting you to give to this fund. Do not disappoint Him or lose a blessing.

Christmas is near at hand. How could you better remember the poor and needy than by giving to this fund to help in the support of a consecrated woman to minister to them not only on Christmas, but throughout the year? If you give this way,

"Your Christmas joys will be like fairy blossoms all.

Flowers whose colors never fade, and whose petals never fall."

—The deaconess, tired and weary, stood before a large, empty table the day before Thanksgiving. Soon the children came trooping in, each carrying her bundle and depositing it on the table, which soon groaned under its heavy burden. Busy hands found employment, and sixteen Thanksgiving dinners were placed in as many baskets, and the little ones went away with happy hearts to deliver them to families who but for this would have had very little if any dinner. We hope the verses of Scripture which were put in with them fed the spiritual as the food nourished and strengthened the physical, and lifted the thoughts and hearts to "the Giver of all good and perfect gifts."

A THANKSGIVING DONATION—PART I.

The teacher suggested the idea of a Thanksgiving dinner for a needy family to

a class of wide-awake boys. They at once set about earning some money for the purpose. A number of them carried farm produce to the home of their pastor, who gave them market price for it. One who had no truck or poultry of his own raked the parsonage yard, and another voluntarily set his trap for a skunk whose skin brought the coveted share in this investment. The money was handed to the pastor, who forwarded it to the deaconess, saying, "Enclosed please find money order for —, to be used for some family that shall commend itself to you as the recipient. We thank you in advance for your kind care and pains in placing it."

PART II.

Thanksgiving morning found the deaconess in a home where months of sickness had taken time, money and strength. A loving wife stood over the suffering husband, realizing that before another Thanksgiving day should come his suffering would be ended and she would be left in sadness. They had had only a small piece of meat the day before, that they might have a little extra for Thanksgiving. The deaconess hurried in, and, after prayer and a few words of encouragement, hurried out again; but she felt sure they would lack nothing for their Thanksgiving dinner.

PART III.

That is yet to come, boys. Some day when you stand before Him you will hear these words: "Inasmuch as ye did it unto these, My brethren, ye did it unto Me."

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

—Through the kindness of friends, Sunday-schools, Epworth Leagues, Juniors, etc., it was possible for us to remember many families who otherwise would have had a poor Thanksgiving day. Never in the short history of our Home have the needs been so bountifully supplied, and to all who helped to make others happy we wish to give their thanks and ours, praying that God's blessing may rest upon them, and that they may realize that indeed it is "more blessed to give than to receive."

—One Catholic woman who has been seeing very dark days was much surprised that a dinner should find its way to her door. She said that she would say a prayer for the deaconess for her thoughtfulness. We doubt not that God will hear the prayer if it is sincere, and will forgive the ignorance and superstition and forget all but the prayer itself; for who of us is without ignorance and superstition, and yet we know that He both hears and answers our prayers.

—Some sick and shut-ins were remembered with fruit or flowers, or a fat little chicken, all of which were thankfully received, and compensate to a large extent for being shut in.

—One old lady was made happy, not only with a Thanksgiving dinner, but with a bright new stove in which to cook it.

—A family, visited a few days before Thanksgiving, was found to be in need of many things. The mother has been sick most of the time for seven years, and had just returned from a ten weeks' stay at the hospital. There had been no one to care for the two small children, as the father was obliged to be gone all day, so the little ones had lived on the street. This man earns small wages and can supply but the merest necessities, and the wife's disease is such that she cannot eat ordinary food; so many times there is nothing for her, as she says nothing of her own needs that the children may have their food. Sometimes as she lies on her bed

with nothing to think of, nothing to hope for, she says the thought has come to her that man and God have forsaken her, and the best thing she could do would be to take herself out of the world entirely, that her children may have what they need. One day the deaconess sent some meat for broth for the sick one. With tears in her eyes she thanked the deaconess, and said, "You do not know what a Godsend that meat was! I just thanked God for sending it, for I had nothing at all to eat." A good turkey dinner made them feel that they still had friends and that God had not forsaken them.

—One turkey dinner went to a large family which has been known for a long time. The father is a cripple and much of the time cannot work; just now he is at home sick, and will probably have to go to the hospital. The mother does the best she can to provide for the children, and in many ways a great improvement can be seen in the home during the past three years.

—Another home was visited the day before Thanksgiving. It was found that there would be no dinner that day. The father is a sober, industrious man, but there has been sickness in the family, and the small wages would not permit any extra, and scarcely an ordinary dinner. How glad we were to tell them there was a good dinner awaiting them, and to talk with the tired, discouraged mother about the dear Father who never forgets us and who promises to supply all our needs if we trust Him.

—We wish that all who sent so many barrels of vegetables and apples to our Home could have had the pleasure of helping to distribute them and of seeing the joy they brought to many homes. We wish to acknowledge the generous supply sent from Moosup, Middletown and Hockanum, and also the large supplies of canned goods from other sources, which went a long way toward filling our baskets.

—And these friends not only remembered our sick and poor, but the deaconesses themselves were each invited to eat Thanksgiving turkey with friends.

—Miss Todd is visiting at her home in Akron, Ohio.

—Epworth Leagues from First Church, Pawtucket, and Cranston St. Church, Providence, spent evenings with us at the Home recently.

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Annual Meeting of the College Association

The ninth annual meeting of the College Association of the Methodist Episcopal Church opened at Indianapolis, Ind., Thursday evening, Nov. 30, President Raymond of Wesleyan University in the chair.

The constitution limiting membership to presidents or delegates of presidents of institutions already in operation, Bishop Hurst, Chancellor of the American University, and Dr. W. F. McDowell, corresponding secretary of the Board of Education and ex-Chancellor of the University of Denver, were elected honorary members, with all the privileges of the floor. Principals of several academies and preparatory departments in colleges were also present upon invitation as guests, and were invited to share in the discussions.

The officers elected were as follows: President, William F. Warren, Boston University; vice-president, Samuel Plantz, Lawrence University; secretary and treasurer, President Freshwater, Baldwin University.

In accordance with the order of the program President Warren presented the topic, "Legislation to be Desired of the Next General Conference." His suggestions related to the certifying of candidates and the law relating to the University Senate. On his motion a committee was appointed to receive suggestions and report at a later session of the Association. President E. M. Smith of Illinois Wesleyan University read a paper in favor of a further "Popularization of Higher Education," which was followed by discussion.

On Friday there were three sessions. In the necessary absence of its author, the secretary read a paper entitled, "Institutional Environment," forwarded by President Race of U. S. Grant University. It presented in a vivid manner the contrast between Northern and Southern conditions with respect to higher education. President Murlin of Baker University read a paper on "Denominational Colleges in the Southwest." This was a strong plea for a still greater multiplication of colleges and denominational academies, but it received little support in the discussion. President Raymond of Wesleyan University spoke with profound effect on "College Men and Political Duties," and President Lewis of Moore's Hill College presented a discriminating discussion of "Non-Denominational Societies in our Church Schools."

In the forenoon, by special invitation, Dr. E. M. Mills addressed the meeting in the interest of the Twentieth Century Thank-offering movement, presenting many encouraging facts and considerations. In the afternoon, also in response to a special invitation, Bishop Hurst addressed the meeting on the resources and plans of the American University. Between the morning and afternoon sessions the principals of academies and college preparatory departments held a separate session and arranged for future meetings. Between the afternoon and night sessions a prearranged evening mass meeting was held in Roberts Park Church, at which several members of the Association made addresses. This meeting was under the auspices and for the benefit of De Pauw University, which is making good progress in its effort to raise a half-million or more of new endowment.

The two most important papers adopted by the

Association were, first, the report of the committee on General Conference Legislation, recommending the continuance of the certificate plan under the regulations elaborated and published by the Bishops; and, second, one reaffirming the action of the Association at its session in 1895, touching the American University. In this it was pointed out that all endorsements of the University by the College Association were invariably conditioned upon its deferring the opening of instruction until it should have over and above its original real estate the five million dollars of endowment required in the compact entered into with the General Conference of 1892.

THE CONFERENCES

EAST MAINE CONFERENCE

Rockland District

Boothbay Harbor. — A small floating debt is soon to be submerged in a sea of generosity and self-sacrifice. We trust it may never float again. Two have been received on probation and 2 by certificate. Rev. William Wood, the pastor, has declined an offer to become a secretary of a modern reform movement.

East Boothbay. — The church property is in fine condition, and there are no debts. There is talk of putting a hot-water heater in the parsonage. Congregations are large and spiritual tone good. Revival services have been held at South Bristol. Rev. A. E. Russell was assisted by Mr. Stevens.

Southport. — There is good prospect that this town is to have a free public library. The building may be placed on the parsonage lot. Our society is holding an interesting course of lectures. Rev. C. F. Butterfield is planning for a series of revival services.

Dutch Neck. — Rev. Geo. Bader is being greatly blessed in revival effort at this point. Quite a number have professed conversion, and the community has been awakened. He has had the help of a few brother pastors and the strong backing of his church.

West Bristol. — Rev. D. S. Kerr is holding very profitable revival meetings at this place. Several young men have been converted.

Bristol. — The trustees are taking steps to insure the church property.

Pemaquid. — The parsonage is greatly improved with new windows of two lights. The interior is rendered comfortable by the addition of a sitting-room heater of modern design. Some progress is being made on the church debt. Congregations are good, and the work is moving pleasantly. Rev. A. J. Lockhart is having a good year.

Wiscasset. — The parsonage has been shingled and the vestry improved with paint and newly arranged seats. Twenty-seven conversions are reported from Lowelltown. Rev. B. G. Seaboyer conducted these meetings, with the aid of his church.

Sheepscot. — The pastor, Rev. A. E. Morris, has opened revival meetings under hopeful indications.

Whitefield. — Indications at this point are more favorable. A few have expressed a desire to become Christians. An effort is being made to in-



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crease financial receipts. Rev. William Berkeley is greatly encouraged.

Waldoboro. — Rev. F. L. Hayward and family have made a large place for themselves in the esteem of the people. Eleven have been received to membership, several of whom joined by letter. This town is enjoying an increase of business. Plans are being made to liquidate a small church debt. This is the balance due on the repairs of '97.

South Thomaston. — The Knox Circuit League held its annual session with this chapter, Nov. 27. It was a delightful and profitable gathering. The attendance was large, nearly every chapter being represented. A drive of fifteen miles through the mud is no barrier to Knox County Epworthians. All those to whom parts had been assigned were present and read interesting and valuable papers, as follows: "Legitimate Christian Amusements," Rev. F. E. White; "An Epworthian Cultivating his Own Field," Miss Licette S. Green; "The Tithing System," Chaplain Plumer; "The Junior League," Rev. T. S. Ross and Mrs. A. L. Nutter. Rev. H. I. Holt preached in the evening. The local chapter did itself credit on the line of entertainment, serving a delightful supper and caring for those who remained over night. The February session will be held at Thomaston. The following officers were elected: President, T. C. Dickens; vice-

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president, F. S. Mills; secretary, Margaret Cran-
don; treasurer, Lucette S. Green.

Rockland.—The members and friends of Pratt Memorial Church held a twentieth-century jubilee at the vestries, Nov. 28. For several years this church has struggled with the burden of a debt. In fact, the books have not been made to balance for a quarter of a century. When the present pastorate began there was a deficit of about \$800. Nov. 1, the treasurer's report showed a deficit of \$903. A statement and an appeal, with a special envelope, were sent to each member of the congregation, November being set apart as self-denial month. On the evening specified the people crowded the vestries, armed with envelopes as "weapons of war." Their contents were rapidly tabulated. After a varied program of song, recitations and speech, the treasurer, A. W. Gregory, reported, amidst great enthusiasm, that more than the needed amount had been received. While Rev. F. E. White burned the old bills, the audience joined heartily in singing the doxology. Cake and coffee were then served. A happier pastor and people are seldom seen. Praise is due so many that we refrain from mentioning individuals. Receipts, \$360.

Friendship.—The parsonage fund is growing and the Aid Society is active. All claims are kept paid to date. The benevolences have been raised in full. The decks are clear for action, and a revival spirit pervades the services. Special meetings began Dec. 3. Rev. A. L. Nutter is being assisted by M's Nellie Thompson. Only good results can come from such plans and help.

W. W. OGIER.

Bangor District

Bangor, First Church.—On Monday evening, Nov. 6, the newly organized Epworth League of this church welcomed delegations from other Leagues in Bangor, Brewer, Orono, Oldtown, Orrington, Hampden, Winterport, etc., to listen to an address by Dr. J. F. Berry of the *Epworth Herald*. The church was prettily decorated in the League colors, the choir of the church (forty voices) sang, and Dr. Berry delighted the people with his address on "Lend a Hand." On Tuesday evening there was a members' rally and roll-call. Miss Amanda M. Wilson gave a fine original poem; there were three-minute reports from the dozen different departments of church activity, which showed that the church is in splendid working condition; and a prophecy which pictured the church in 1925 full of bright hints and timely suggestions. The exercises were interspersed with fine music. The evening ended with a roll-call of members and refreshments provided by the Ladies' Union. More than two hundred members responded to their names, and many interesting letters were read from absent members. The invited guests were Rev. E. H. Boynton, presiding elder of Bangor District, Prof. J. F. Haley, president of East Maine Conference Seminary, and Mrs. Helen Coffin Beedy, president of the Woman's Home Missionary Society of the Maine Conference. Altogether it was one of the most successful and interesting gatherings held at this church for years.

Dexter and Ripley.—It is seldom any church receives a blow as severe as that which has fallen upon Dexter in the death of Mr. P. L. Lowell, at a time when he was most needed. He

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was closely identified with the building of the new church, and was one of the largest contributors to the fund. He has for many years been the treasurer and collector, and was very efficient in that capacity. A most excellent and successful business man, he held the respect of all associated with him. His family loses a model husband and father, the church a true and beloved member, and the town a noble citizen. The pastor writes: "The town is in tears." But the work goes on. The beautiful church is nearing completion, and the lecture-room will soon be ready for occupancy. A good spiritual interest is manifest. The pastor, Rev. O. H. Fernald, maintains the confidence and esteem of all. Miss Nellie Thompson has been assisting the pastor on the Ripley side in revival services, with some good results.

Harmony and Athens.—Rev. M. S. Preble is still storming the fort. He has been holding revival services on the Harmony side, the results of which we have not learned.

Hartland and St. Albans.—A Sabbath here disclosed the fact that the pastor, Rev. C. E. Petersen, is doing most excellent work. Rev. F. Palladino is assisting him in revival work, and a splendid interest prevails. All speak well of the pastor, and we look for great things on this charge this year.

Houlton.—Improvements are still in progress. A new carpet and frescoing is in order, and the pastor, Rev. D. B. Phelan, is now in Boston looking after this matter. He is determined to have parsonage and church shine. Large audiences greet him, and a good interest is manifest.

Hodgdon and Linneus.—Rev. W. Lermond is exceedingly happy in his work with this people. Large congregations each Sabbath are at both places and a real revival spirit prevails. A great loss is sustained in the death of Major Bither. All departments are in good working order.

Howland and Montague.—The Union Church on the Montague side has been purchased, moved back from the street, raised up, and a good foundation and cellar placed under it. It is a great improvement, and all the conditions are encouraging. Under the pastorate of Rev. C. W. Stevens this charge has enjoyed marvelous prosperity and is very promising. The pastor is now holding revival services at Montague.

Kingman and Prentiss.—Excellent reports come to us from this charge. The health of the pastor, Rev. H. E. Stetson, is greatly improved, and he is encouraged in his work.

Mars Hill and Bridgewater.—The intrepid Rev. G. J. Palmer about four months ago undertook the almost hopeless task of building a church at Bridgewater. But the deed is done, and we

dedicated on Thursday, Oct. 26, a very pretty edifice, free from debt. The society is new and small, but its members are of the kind that grow, consecrated and loyal. Prosperity is evident at all points in this charge.

Monson.—A good interest prevails, and most excellent work is being done by the pastor, Rev. H. G. Boivie, and a loyal band of supporters. The membership is small, but many of our larger churches might sit at their feet and learn profitable lessons of devotion and loyalty.

Monticello.—The Ministerial Association and Epworth League Convention met with this church, Oct. 30, and held services for three days. Nearly all the ministers of Aroostook County were present and most excellent meetings were held. The essays were especially able and interesting. President J. F. Haley of Bucksport delivered a most interesting lecture on Wednesday evening, to the delight of the Epworthians and others. The work is prospering on this charge. The people speak highly of their pastor, Rev. E. V. Allen. We are confidently looking for great results in this field.

Orono and Stillwater.—The pastor, Rev. W. B. Duke, hire, is getting a large place in the hearts of the people. One of his leading members said to us: "We have the best man in the Conference, not excepting the presiding elders." We are always glad when pastor and people are happy in each other. An excellent interest on all lines is noted.

Patten.—We always expect something good to report of this charge. A band of loyal and devoted members, holding up the hands of the pastor, and making him feel at home among them, is what we find here. The stable has been raised up, enlarged, clapboarded and painted, which gives it the appearance of a new building. It is a great improvement to our church prop-

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erty. The pastor, Rev. G. H. Hamilton, possesses the esteem of all, and they are looking for a gracious outpouring upon the people.

Pittsfield and Palmyra.—The tide is rising on all parts of the charge. The church edifice at Palmyra is being improved, and the "church debt" at Pittsfield is wiped out. Evangelist Gale was to be here about the 15th of November. The church seems ready for a great work. The pastor, Rev. A. E. Luce, wife, and some choice friends, enjoyed a vacation in and about Boston and came back refreshed and happy.

Washburn.—We enjoyed a very pleasant evening recently with this people. There is a fine congregation and good interest. The pastor, Rev. E. O. Smith, is laboring and praying for the salvation of the people—a faithful and conscientious pastor indeed.

Greenville.—Rev. Joseph Jackson came to this people a few weeks ago, but has got right down to hard work, and already sees the fruit of his labors. His letter lies before me, which reads: "I have \$700 already in sight for a new church, and have procured the gift of a fine lot. We have decided to put up the vestry part of the church at once—a part of the plans of a very fine edifice. I expect to see the first tree fall tomorrow in preparation of the church lot. The death of Mr. Eveleth is a great loss. His horse ran away, throwing him against a post and causing his death. Trust he is in heaven." Mr. Eveleth was a wealthy man, a large land-owner, and we had hoped he would do much for the church. The valuable lot is his gift. We had great hopes of this charge, but this rapid development makes our head dizzy. We can stand a lot of that kind, however.

The work is developing rapidly. New fields are opening. We now need two or three consecrated pastors to go where great opportunities offer for usefulness and growth. We are anxious to take this world for Christ, and are doing our best.

E. H. B.

MAINE CONFERENCE

Augusta District

Buckfield.—Our church here enjoys the oversight of Rev. G. B. Hannaford, who is held in kind regard by the people of other churches as well as by his own. On the evening of Sunday, Nov. 12, a union temperance meeting was held in our church, under the auspices of the W. C. T. U., and was addressed by the presiding elder and by Rev. Mr. Graham, pastor of the Rumford Falls Baptist Church.

Livermore and Hartford.—Special services have recently been held at Hartford and at North Livermore. Thirteen have requested prayers that they might find Christ. Two have been received into full membership from probation and 1 by letter, and 3 have been received on probation. The parsonage has been painted and repaired, and the church at North Livermore has been repaired, at a total cost of \$100. A well is to be dug at the parsonage. The pastor and the presiding elder are paid up to date.

Farmington.—Subscriptions amounting to about \$800 cover the parsonage debt and the repairs that have been made. The greater part of the amount has already been paid, and all will be paid before the Annual Conference. The attendance at the Sabbath-school shows a gratifying increase. A home department, under the superintendency of Mrs. Dr. Reynolds and four assistants, is doing excellent work, and has a membership of 46. The Epworth League has been reorganized, with Miss Jane Cutts as president. A Junior League has been organized with 29 members, with Mrs. Lord, the pastor's wife, as superintendent. A vesper service, held once a month on Sunday evening, has awakened considerable interest and increased the attendance. During the quarter 3 have been received into full membership and 1 has been baptized.

New Sharon, etc.—The church at New Sharon is undergoing changes that will greatly improve its appearance. New stained-glass memorial windows are already in place, and are very beautiful. The ceiling has been tinted and the walls are to be papered. Those who have known the church as it has been, will not recognize it when the alterations are completed. We understand that the Congregational Home Missionary Society has recommended to their church the abandonment of Mercer. If this should be done, some arrangement ought to be made by which our church could supply services every Sabbath.

Now, services are held by our pastor every other Sunday afternoon—one week at Mercer, and the following at Farmington Falls, where we occupy a union church with the Free Baptists. Rev. H. S. Ryder, the pastor, is laboring hard on all parts of this extensive field.

Industry and Starks.—Rev. J. Moulton is working faithfully on this charge. Special services have been held by the pastor, assisted by neighboring ministers and by the presiding elder, at Starks. A good attendance was secured notwithstanding the exceedingly bad traveling, and the meetings resulted in the quickening of the church. The same condition confronts us here as in many other rural communities in Maine—the depletion of the population. Starks has only half the population it had thirty years ago. Unless the General Missionary Committee recognizes more clearly our needs in Maine and comes to our assistance with larger appropriations, there are towns that will soon be left without any church services; or else Maine Methodists, regardless of the effect on the contributions to the general board, will be compelled to make most strenuous efforts to raise money for work in their own State.

C. F. P.

Lewiston District

Fryeburg and Stowe.—Rev. E. F. Doughty and wife are enjoying their work, and the people are enjoying them. Good congregations attend the preaching service. The Junior League is flourishing under the direction of Mrs. Doughty. They have purchased two stoves for the parsonage. Finances are in good condition.

Harpwell and Orr's Island.—Rev. C. H. Young has held a long series of revival services this fall with but little help from abroad. He has worked hard. Several have asked prayers, but he has not seen the general work which he hoped for. The Auburn colony of cottages, twenty in number, very pleasantly located, was burned on Sunday, Nov. 5. The fire is supposed to be of incendiary origin. Mr. Prince, the mainstay of our church at Orr's Island, has been in trade forty-six years; and for these long years his house has been the itinerant's home. He very pleasantly remembers many who have gone on to their reward.

Long Island.—Rev. W. H. Congdon is as cheerful, genial and hopeful as ever. Mrs. Congdon is in better health. The chapel has been greatly improved during the present pastorate. Mr. Sanford has a small following here; and it is generally believed by our pastors and people that his work is nothing less than pernicious and pestilential. On the evening of Nov. 10 the presiding elder gave a lecture to a good audience to help in the finances.

Chebeague.—Rev. F. C. Grovenor is getting to be one of our veterans; but it would tax the ability of many a young man to do the work that he is doing. Other improvements have been made on the parsonage and stable, and everything is as neat and inviting as need to be. One hundred dollars have been expended in improvements this year. One has recently been baptized, several have been awakened, and the interest in spiritual things is excellent. The benevolences are well in hand and the salary nearly paid to date; 480 calls have been made this year. Forty-two per cent. of the membership attend class. The church has met with a loss in the death of Henry W. Hamilton.

West Cumberland and Falmouth.—Rev. David Pratt is another of our veterans, and for several terms he has preceded in this pastorate by men in the prime of life; and yet he is bringing things to pass as has not been done before for a

long time. He has built a fine new stable at a money cost of \$200. He has done a good deal of the work himself, and thus he has inspired others to do likewise; he also made a very generous contribution to the building fund. Congregations are increasing and social meetings are taking on new life. His son, Rev. M. B. Pratt, of Lynn, Mass., and family, spent their vacation with his parents.

On Sunday, Nov. 12, we had an unusual and very pleasant experience—on account of the severe snowstorm we remained in the parsonage all day.

Bowdoinham.—In the person of Rev. A. W. Pottle we have another of our veterans. And yet his health is so good, and his prospects are so bright, and his habits of study and of keeping in touch with the times have been such, that he is as vigorous in body, mind and heart, and as efficient in service, as most of the young men. On Saturday and Sunday, Nov. 18 and 19, we held our quarterly meeting. A good audience was present at a preaching service on Saturday evening. Sunday was a day of interest. In the evening the Baptists worshiped with us.

Brunswick.—Several of the front pews have been removed to the rear of the church and placed in the old organ-loft. The platform has been greatly enlarged, and the organ removed to the rear of the pulpit. The choir is also accommodated on the platform. The people are much pleased with the change. The cost was \$100, and it has been provided for. Rev. G. D. Holmes and family are deservedly held in high esteem. The new depot is now occupied and greatly enjoyed; it is up to date. M. C. Foster, Esq., an official member of our church in Waterville, and a son of the late Rev. Benjamin Foster, was the builder.

Will the pastors please see that the collections for the expenses of the General Conference are taken and sent on as soon as possible? A. S. L.

Portland District

Woodfords.—At the parsonage, the evening of Nov. 30, a surprise party was given to Merrill, the oldest son of the pastor, Rev. J. R. Clifford, upon the occasion of his nineteenth birthday anniversary. About fifty were present, nearly all Epworth Leaguers, by whom Merrill was presented with a purse of money as a token of esteem. Refreshments were served and a delightfully social evening was enjoyed.

Old Orchard.—The ladies of the church and congregation sixty years old and over were invited to the pastor's home to meet his mother, Mrs. N. C. Clifford, on a recent afternoon. The oldest sisters present were 86 and 87 years of age. A cup of tea, with light refreshments, and a season of prayer and praise and social intercourse, were much enjoyed.

In the beautiful new church, which will be ready for dedication in a few weeks, a short service of praise was held Thanksgiving morning, while the workmen paused at their posts of labor. Cash and pledges amounting to \$25 were taken for foreign missions, the pastor, Rev. H. A. Clifford, desiring that the first collection in the church should be for that object. The new bell—the gift of Mrs. Nancy Plumer of South Berwick—joyfully called the people together.

Kennebunkport.—Rev. L. H. Bean has so far recovered his health as to be able to carry on the work of both charges during his son's illness. From the estate of Oliver Bourne \$900 are in the hands of the trustees. Prompt and full settlement was secured through the courtesy of Mr.

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Bourne, the son. The parsonage has been painted on the outside.

Cape Porpoise.—The church has been painted and the new vestry completed. There is a deep spiritual interest, and the prospects are good for a harvest.

Ogunquit.—The church has been shingled and painted and a new furnace put in. The expense, about \$200, has all been met. The Sunday-

school is growing and a Junior League has been organized.

Portland Preachers' Meeting.—Fifteen were present and took dinner together. There was an informal discussion on the Twentieth Century Thank-offering. Nearly all the preachers reported revival interest and recent accessions to membership. Rev. A. S. Ladd and two preachers from his district were cordially welcomed. All Methodist preachers have a standing invitation to take a seat with us on the first Monday of each month at the Chestnut Street new Sunday-school room.

Biddeford.—Rev. C. W. Bradlee, on December 3, baptized and received on probation 8 persons—part of the fruit of the recent union meetings. The pastor was recently called to Boston to attend the funeral of his stepmother. Her death brings a sad loss to him and to his invalid father.

South Eliot and Kittery.—Both charges recently gave the pastor, Rev. E. W. Kennison, very generous donations of fruit, vegetables, poultry and money. These gifts express the kindly feelings of the people and are not counted on salary, as is sometimes done in other places. The pastor appreciates the good-will of his flock even more than their gifts. The excavation has been completed for a new furnace, which the Epworth League plans to put in.

Maryland Ridge.—The church was reopened on Nov. 23, after undergoing repairs. Paint and a new carpet make the audience room attractive. A letter was read from Rev. C. A. Littlefield, of Chelsea, Mass., a native of this place. Chronicles were given by Mrs. L. M. Kimball, widow of Rev. J. C. Strout, a former pastor, and remarks were made by Frank M. Strout, of Portland, his son. Miss Cora Littlefield read from the old records; Mrs. Addie Farbish gave a history of the class-leaders; and Revs. A. K. Bryant and Heikes assisted in the services. This church, like other country churches, furnishes some noble preachers and official members for our city churches which should in turn help financially in the struggle for existence under the present discouraging conditions. Young people grow up in these small towns, but there is no business to retain them, and so our churches suffer loss while the cities gain.

Bowery Beach.—The revival meetings under Evangelist Clapp resulted in seven conversions and the quickening of a large part of the church members. He is now at work at Elm Street, Pleasantdale. E. O. T.

NEW ENGLAND CONFERENCE

Springfield Preachers' Meeting.—On Nov. 27, with nearly twenty present, Rev. J. R. Chaffee read a very thoughtful paper on "Causes of Belief." The paper was much enjoyed, and elicited hearty approval.

Trinity.—The usual union Thanksgiving service of our churches was held with Trinity, Rev. C. E. Spaulding preaching the sermon. It is a good custom of this society to make Thanksgiving provision for its less favored members. The weekly bulletin, *Trinity Chimes*, on Nov. 26 announced that money might be sent to the pastor, with instructions, or money and gifts to the treasurer of the Ladies' Aid Society; also that the vestry would be open during the day previous to Thanksgiving, with a committee in waiting to receive what might be sent in. On Dec. 3, Trinity joined with the churches of its section of the city in a no-license rally. On the same Sunday, also, 5 were received on probation, 4 into full membership from probation, and 17 by letter. The attendance at Sunday-school on that day was 312. Rev. A. C. Skinner, the pastor, lectured, on Dec. 6, under the auspices of the women's societies of the church, on the subject, "Hanging Gardens."

Westfield, West Parish (Mundale).—Mrs. J. A. Day, wife of the pastor, is ill at the hospital in Westfield, and will probably have to be there six months. She has been in poor health for a considerable time, and both she and her husband deserve and need the prayers of their brethren and sisters.

Enfield.—A harvest concert on Nov. 26 was graced with large quantities of fruit and vegetables, which were sent to the Epworth League House, on Hull St., Boston.

Hampden and Glendale.—Rev. C. H. Dalrymple, who has been ill for some weeks, has so far recovered as to resume his pulpit work.

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Rev. A. Baird, and others from Wilbraham, kindly supplied the pulpit during his illness.

Athol.—Three weeks ago, the Methodist church, in union with the Congregational, Baptist and Advent churches of the place, entered upon a series of evangelistic services, led by Rev. C. L. Jackson. About the same time the pastor, Rev. L. P. Causey, became ill with typhoid fever. This was a severe disappointment to both pastor and people, yet the services have gone on successfully and have been a great blessing. The pastor has run the fever gauntlet in safety, and is now on the mend.

Williamsburg.—On the afternoon and evening of Nov. 16 nearly 70 of the parishioners and friends of Rev. and Mrs. H. R. Weyant gathered at the parsonage for a social time. Bountiful refreshments were served, and the parsonage, larder was generously replenished. Prof. Womersley, a talented teacher of music from Holyoke entertained the assembled people with readings, recitations, and songs.

South and West Worthington.—Rev. G. R.



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Moody, a local preacher, is serving this double charge, the two parts of which are quite distant from each other. The parsonage was burned last winter, as also the stable attached. Mr. Moody, who is in favor with all the townspeople, has induced various men to donate trees; and he and some of the brethren and friends have felled the same. The men have turned out with their teams, hauled the trees to the mill, and drawn the lumber back to the building site, about 10,000 feet being now on the ground. The foundations for the barn and for a chapel adjoining the parsonage are in place, the sills are laid, part of the frame of the barn is up, and they are now grading the ground. The house and the chapel are to be finished, inside, in hard wood, which is being cut and sawed so as to dry during the winter, and be ready for use in the spring. Enough lumber is already cut for building the house, and much of it sawed. The people will turn out and help with the building. The plans are drawn; and when the work is done, we shall have here one of the nicest pieces of property to live in that there is on the district. Evidently this brother does not wait for something to turn up, but goes and turns it up.

Springfield.—There has been an active campaign in behalf of no-license, and our pastors have done their share. We have noted the names of Revs. A. C. Skinner and C. F. Rice among those of speakers announced. However, the city has voted for license. It does not follow that the work done has been lost; for we must keep up a constant campaign of education.

Mittineague.—Special services have for some time been in progress, with the result of a quickening in the spiritual life of the membership.

West Springfield (Merrick).—This society is proposing to pay its debt, the amount raised being applied on the Twentieth Century Thank-offering. Here, also, we understand, special meetings are being held. The pastor, Rev. F. M. Estes, recently preached, in a series of revival meetings at Chicopee Falls, a sermon which was much appreciated. H.

Boston District

Boston, First Church.—Large and constantly increasing congregations are present at the preaching services. Christmas Sunday will be observed by a special musical service in the morning and a Sunday-school concert in the evening. Also, on Thursday evening, Dec. 21, the choir, assisted by several accomplished soloists, will give the cantata of Bethlehem. Rev. Franklin Hamilton, pastor.

Bethany, Rosindale.—This church was the scene of an unusually interesting event, on Wednesday evening, Dec. 6, when Miss Ethel Pearl West was united in marriage with Mr. James Addison Guttridge. The pastor, Rev. A. H. Nazarian, performed the ceremony, after which the newly-wedded couple held a reception in the vestry. These young people are active workers in Bethany, Mr. Guttridge being superintendent of the Sunday-school, and his bride superintendent of the kindergarten department. They will continue to reside in Rosindale.

Worcester.—A very delightful wedding took place at the home of Mr. and Mrs. H. H. Houghton, Worcester, on Tuesday, Dec. 5, when their daughter, Bertha Rawson, was married to Mr. Frank William Hessin, of New York. The ceremony was performed in the presence of a large number of friends by Rev. Geo. W. King, pastor of the bride, assisted by Dr. Tuttle, of the Congregational Church. Mr. and Mrs. Hessin were the recipient of many good wishes and beautiful presents. They will make their home in New

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York city, where Mr. Hessin is in business. Mrs. Hessin will be much missed from Trinity Church, where she has been identified with many good works and has hosts of friends.

Cambridge District

Flint St., Somerville.—An excellent religious spirit prevails in this church, and the people are encouraged and hopeful under the leadership of Rev. G. F. Durgin, the pastor. All departments of church work are active and healthy. Fifty-two have been received by letter during the year.

Oakdale.—On a recent evening a farewell reception was given to Mr. and Mrs. Geo. B. Newton and his aged mother, who was one of the original members of the Oakdale Church. Refreshments were served, the Ladies' Social Circle gave the mother a fine quilt, and Mr. and Mrs. Newton a silver water pitcher. Farewell words were said, and they leave much to the regret of a large circle of friends.

Lynn District

Washington St., Newburyport.—An organ recital, that proved to be a rare musical treat, was given Thursday evening, Nov. 23, under the auspices of this church. The recital was given by Mr. James W. Hill, of Haverhill, assisted by Miss Victoria Johnson, contralto, of Boston, and Miss Mabel Sharrock, violin, of Lawrence.

St. Luke's, Lynn.—This church has recently purchased a new parsonage adjoining the church, and the Aid Society has furnished it. St. Paul's Church generously donated a furnace which has been put in, and the pastor's family are now comfortably domiciled for the winter. The pastor, Rev. J. Walter Morris, has just closed a revival meeting, in which there were several conversions and the church greatly strengthened. W.

Italian Church, Boston.—Our work prospers among the Italians. The new hall on Hanover Street accommodates the work in all its interesting phases. We hope our friends will look in and see for themselves what is being done. Christmas is Thanksgiving time for our Italian friends. We earnestly ask the friends of our City Mission work to send gifts to Rev. G. Conte, pastor, 287 Hanover St., Boston, for the Italian Sunday-school. We have 150 children in the school. Let us brighten their lives. Send toys for them, also barrels of clothing and boxes of supplies for the older people.

J. H. MANSFIELD, Supt.

Lynn District Ministers' Wives' Association.—The quarterly meeting of the Lynn District

Ministers' Wives' Association was held with Mrs. G. M. Smiley, at Marblehead, Nov. 14. The president, Mrs. Thorndike, called the meeting to order, and the regular business of the Association was attended to. The program for the afternoon was in charge of Mrs. C. W. Blackett, of Peabody, and consisted of songs by Mrs. N. Fellows and Miss M. L. Morse of Lynn. Mrs. Dillon Bronson gave a very instructive talk on her visit during the past summer to Moscow, St. Petersburg and Norway, illustrating the same by pictures and curios. A hearty vote of thanks was extended to Mrs. Bronson and to the ladies who sang, as well as to the hostess, who so cordially entertained. After a bountiful luncheon, including a "literary salad," the meeting, which was one of great pleasure and profit, adjourned to meet with Mrs. Dillon Bronson, of Salem, in February.

MRS. JULIA C. DAVIS, Sec. pro tem.

N. E. SOUTHERN CONFERENCE

New Bedford District

Marston's Mills.—An "indoor camp-meeting" was held during Thanksgiving week in the church. Rev. Philip L. Frick, of Boston University, assisted the pastor, Rev. Eugene M. Antrim, in the meetings, which were remarkable for power and results. A number were unmistakably converted. On the last Sunday night seven were at the altar, of whom five were converted. The whole church feels it has had an eagle-wing experience. A Thanksgiving sunrise service was largely attended and full of joy. *

Providence District

East Braintree.—This church is well organized and aggressive. The congregations fill the auditorium. The Sunday-school, Epworth and Junior Leagues are strong organizations. Special revival meetings, just closed, have proved a great blessing to the church membership and to many who are not members. The meetings were well attended, and there were seekers at every service. Some professed conversion and will unite with the church. The splendid work is just begun and the best fruits of it will be realized by personal work during the coming weeks. Members

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Cascarets
REGULATE THE LIVER

and friends freely gave \$53 to the church during the Thanksgiving season, as a thank-offering.

Breckton and Vicinity

Holbrook.—Here Rev. W. J. Kelly has been assisted by Capt. Emily Carrigan of the Volunteers, in special revival efforts. Sunday, Dec. 3, 6 persons were received on probation and 4 into full connection.

East Bridgewater.—Rev. N. B. Cook received 2 on probation, Dec. 3. Mr. Cook preached the sermon at the union Thanksgiving service, held in the Congregational church. His subject was, "The Sources of our National Life."

Stoughton.—Wilbur F. Alliton, of Melrose, has rendered efficient service in revival work. For ten days he assisted the pastor, Rev. S. M. Beale.

[Continued on Page 1616.]

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CHURCH REGISTER

WANTED.—A portrait or information regarding some relative or near friend of the following former members of the New England Southern Conference: Reuben Hubbard, Benjamin F. Lambert, Thomas W. Tucker, John Lord, Louis Jansen, Isaac Stoddard, Asa U. Swinerton. Address

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It vitalizes the nerves, helps digestion, and relieves fatigue so common in mid-summer.

METHODIST SOCIAL UNION.—The annual meeting of the Methodist Social Union will be held at the American House on Monday, Dec. 18, at 5 p. m. Dinner will be served at 5.45. An exceptionally interesting program for members has been prepared. Music by the University Quartet. Tickets for the

ensuing year, \$6 each, will be ready at this meeting, and members are requested to procure them of the secretary.

VERNON R. SWETT, Sec.

W. H. M. S.—The Woman's Home Missionary Society of New England Conference was incorporated, Oct. 2, 1899, under the name of the "Woman's Charitable Association of the Methodist Church of New England." The following officers were elected: Sarah Anne Jacobs, president; Lizzie Jane Hillard, vice-president; Olivia Lorinda Mansfield, treasurer; Charles Wesley Gallagher, auditor; Sarah Wyman Floyd, clerk. The corporate name should be carefully noted, as it must be used in all cases where property or money is transferred to the Society.

SARAH ANNE JACOBS, President.
SARAH WYMAN FLOYD, Clerk.

TO CURE A COLD IN ONE DAY

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MARRIAGES

BEAN—BILL.—In Gorham, N. H., Sept. 21, by Rev. W. Casham, George H. Bean, of Turner, Me., and Mrs. Edith S. Bill, of North Auburn, Me.

AUGHERTON—DICKSON.—In Gorham, N. H., Dec. 6, by the same, George Augherston and Emily Dickson, both of Gorham.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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ALPHA SOCIETY will meet at Hotel Bellevue, Monday, Dec. 18, at 12.30 p. m. Paper by Rev. L. H. Dorchester. A. M. Osgood, Sec.

WANTED, IMMEDIATELY, by the W. F. M. S., for Kuala Lumpur, the capital of Malaysia, two deaconesses and money to send them. Men and women of Methodism, hear the call! Listen to an appeal endorsed by the missionaries in Malaysia and by Bishop Thoburn! It says: "You remember hearing of the Government offer at Tai Peng. There is one just as good or better at Kuala Lumpur. The Government has difficulty in getting and keeping teachers, and now offers us their fine buildings and residences in both places if we will get the teachers. At Kuala Lumpur they even give in addition \$75 a month (Mexican). As the property question every year is becoming more and more of a burden, this cannot afford to be lost. Besides, they will give it to the Catholics if we do not decide to take it; and if we do not take it now, it is not at all likely that the Government will ever give the Methodists such chances again. Indeed, it is almost a miraculous opening." This property is valued at \$15,000. Dr. Kennett writes that there is ample accommodation for 150 girls, no other girls' school in the place, and begs us to come speedily. Surely God is "setting a wide and effectual door" before us, which will be closed to us unless we enter it with the opening of the new year. And the Roman Catholics stand ready and anxious to open it. Who will answer to the call? Who will go? Who will send?

Write Mrs. C. S. Winchell, 120 State St., Minneapolis, Minn., or Mrs. Mary O. Kind, 182 Alexandrine Ave., Detroit, Mich.

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FALL MEETING OF THE MINISTERS' UNION.—The fall meeting of the Ministers' Union (sometimes held in Ayer) will be held on Tuesday, Dec. 19, in the parlors of Dr. Hale's Church, corner of Newbury and Exeter sts., between 10 and 1 o'clock. Entrance by the Newbury St. door. The main topic will be, "The Problem of the Country Church." The presence of Governor Rollins, of New Hampshire, is hoped for. All ministers are cordially invited to attend.
W. W. CAMPBELL, Sec.

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BOSTON WESLEYAN UNIVERSITY CLUB.—The annual dinner will be held on Thursday evening, Dec. 21, at the Hotel Thorndike, Boylston St. Dinner will be served at 6 o'clock, to be preceded by a social hour. It is expected that speakers representing the University, the faculty, the undergraduates and the New York alumni will be present. There will be plenty of good music, and no effort will be spared to make the gathering of even greater interest than the successful meetings of the past few years.
EDWARD L. MILLS, Sec'y.

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OBITUARIES

O Homeland! O Homeland!
No moaning of the sick,
No crying of the weak,
No sighing of the weak.
But sound of children's voices,
And about of saintly song,
Are heard thy happy highways
And golden streets along.

O Homeland! O Homeland!
The veil is very thin
That stretches thy dear meadows
And this cold world between;
A breath aside may blow it,
A heart-throb burst it through,
And bring in one glad moment
Thy happy lands to view.

— Lucy Rider Meyer.

Albee.—Elizabeth Ann Albee was born in Needham, Mass., Feb. 22, 1816, and passed over the river, Oct. 27, 1899, aged 83 years and 8 months.

Her maiden name was Walker, and in 1835 she married Abner Albee, of Hopkinton, Mass., and lived in Hopkinton till 1855, when she moved to Warwick, Mass. In 1885 they celebrated their golden wedding. Mr. Albee died in 1888, their married life extending over fifty-three years. Four children are living.

Mrs. Albee was never strong, and had few advantages in early life, but had a good mind and read much. At the age of seventeen she united with the Methodist Episcopal Church, and was ever loyal to it. There being no Methodist Church in Warwick, she attended the Congregational Church when health permitted. Before she had any thought of becoming a Christian she had a vision of Christ, and He seemed to say, "Come with Me and you need never go back;" and she said, "I never wanted to go back."

She was modest and retiring. Her religion expressed itself in deeds more than words. She was a good wife and mother, a kind friend and neighbor, a great lover of nature, poetry and music. She read ZION'S HERALD for sixty-five years with profit and pleasure.

Her last sickness was long and painful, but

borne with Christian patience and gratitude to God for all the blessings enjoyed and the kind ministries of her friends. She often said: "God knows best; I have a good hope of heaven not because I am worthy, but Christ died for me, and He is near me." Her mind was clear and bright most of the time, and she enjoyed the society of her friends, but was so worn that she could talk but little the last few days.

The funeral was at the home where she had lived forty years, attended by many friends and neighbors. Rev. J. Sutherland, of Orange, and Rev. Wm. Harris, of Warwick, officiated. The latter, by request, read "I'm kneeling at the threshold," which she often quoted. The burial service of the Methodist Episcopal Church was read at the grave by Rev. J. Sutherland. Her sons and grandson were the bearers. She has entered into life and rests from her labor.

M. H. ALBEE.

Donnell.—Mrs. Caroline M. Donnell was born in Strong, Maine, March 11, 1833, and went to her eternal home, Oct. 12, 1899.

Her parents, Adam and Mary Clark, of Strong, were loyal, active workers in the Methodist Episcopal Church, and from the beginning accustomed their children to the house of God. At the family altar where her father led the devotions Mrs. Donnell first felt her need of Christ, but it was at a watch night service in Chestnut St. Church that she took her first public stand as a disciple of the Master.

After finishing the course in the local school, she went to Kent's Hill and there diligently pursued her work of obtaining an education. She married Prof. F. W. Robinson, a teacher in Kent's Hill Seminary, and so, for several years, her life was closely associated with this institution. In her the students found a sympathetic friend and wise adviser. In 1884 they removed to Woodford, where Professor Robinson died.

Nov. 27, 1891, Mrs. Robinson married Mr. J. B. Donnell of Portland. This proved to be an ideal union. In their beautiful home, in which friends always found such a cordial welcome, they lived rich, helpful lives, making many happy about them.

From her youth Mrs. Donnell had been interested in missions. Her father lived a generation ahead of his time, and from the hills of Strong had a vision of the great world's need. The children naturally caught the same spirit, and when the Woman's Foreign Missionary Society was formed, Mrs. Donnell found herself in perfect harmony with its purposes and enthusiastically identified herself with it. She was never so narrow minded as to have no interest in the home work, but wherever any form of sin was to be found she longed to go with the Gospel, in which she had implicit confidence. During these years her energies have been constantly pouring themselves out as with voice and pen she has labored so constantly. In the work of the W. F. M. S. of the Conference she will be most missed. For years the managers of the general work have always turned to Mrs. Donnell for any information they needed concerning the work in the Maine Conference, and expected her to lead the van in any forward movement determined upon. In the Chestnut St. Church she was very active. Though of a naturally retiring disposition, her love for Christ's cause led her to constant participation in all forms of religious work.

Her call home came very abruptly, in the midst of plans for an unusually strong program for the district missionary meeting. In the delirium of her illness her thoughts turned always in this direction and in solicitude for the church lest it suffer from the worldliness of its members. Less than one week from the first indications of pneumonia, she breathed her last.

This comes as a very severe blow to her husband, who depended so much upon her for everything. The infinite grace he has recommended these many years to the bereaved members of his class he finds bringing comfort to his heart, while he looks up to Father's house and listens for the summons that will come to him.

Mrs. J. H. Pillsbury, of Waban, Mass., a step-daughter, mourns her going as the loss of a very dear mother.

Simple services were conducted at the residence on Sunday afternoon, Oct. 15. The house was thronged with young and old, who felt they had sustained a personal loss. The interment was at Kent's Hill.

L. F.

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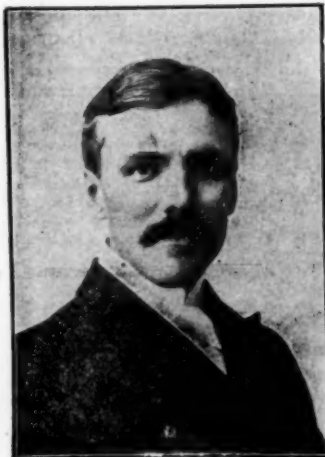
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The Conferences

[Continued from page 1613]

One man was converted and the church instructed.

Campello.—On a recent Sunday, Rev. H. B. Cady raised \$475 to pay an old note of \$400. The balance will be applied to the current expenses.

Brockton, Central.—The church property on Centre Street has been sold to Mr. George O. Jenkins, of Whitman, for \$45,000. Mr. Jenkins will take possession May 1, 1900. For more than fifty years this church edifice has stood a centre of spiritual power. Hundreds have been converted at her altars. It will be hard to break the old ties, but the spirit of progress demands that Brockton Central have a more commodious and elegant church building in which to carry on its great work. On Dec. 3 Dr. Kaufman received into the church 3 by certificate. G. E. B.

VERMONT CONFERENCE

W. H. M. S.—The fifteenth annual meeting of the Woman's Home Missionary Society of Vermont Conference, held at Bradford, Nov. 8 and 9, was an interesting and profitable gathering. Every delegate who attended was present at the opening session on Wednesday evening. A new and encouraging feature was the presence of one of our young ministers as delegate from his auxiliary. He traveled over a hundred miles to reach the meeting, and was helpful in many ways. After the usual greetings were exchanged the Conference corresponding secretary, Mrs. Elmer, gave an interesting report of the Pittsburg meeting. This was followed by the annual address of the president. The business session gave many encouraging reports from the different departments. Though our membership has not increased, the amount of money raised exceeds last year—total amount, \$710; amount of supplies, \$933. A bequest was sent the general treasurer of \$475 from one of our earnest workers in Northfield (she failed to say W. H. M. S. of Vermont Conference when making her will). The list of pledges made by our delegate at the Pittsburg meeting amounts to \$20 for special work. The officers elected were: President, Mrs. A. H. Webb, Bradford; corresponding secretary,

Mrs. E. C. Elmer, Lower Cabot; recording secretary, Mrs. H. G. McGlaulin, Lyndon; treasurer, Mrs. J. O. Sherburn, St. Johnsbury; mite-box secretary, Mrs. Mary Atkins; secretary systematic beneficence, Mrs. Fred Draper; Y. P. work, Mrs. J. W. Vaughan. Each district has a full list of officers, which will be found in the forthcoming Conference report.

Prof. Harriette J. Cooke, who was announced for the last evening, could not be present, and Mrs. A. C. Clarke, of the Immigrants' Home, came on short notice, and gave a very interesting account of the work in the Home and Medical

Mission. The ladies of Bradford deserve special mention for the royal manner in which they entertained their guests, both at the church and in their homes.

—A very attractive assortment of Christmas cards and calendars has come to our desk from the Taber Prang Art Company of Springfield. The collection includes: "Stately Lilies" calendar, "With Christ All the Year," "The Calendar of Centuries," "Fair or Fowl?" the "Bunny Calendar," "Our Navy," "Maidens of Olden Time," "Bright Smiles of Nature's Face," etc.

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